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ABSTRACT

Many Native American communities have high rates of alcoholism. Children growing up in alcoholic families often exhibit co-dependent or para-alcoholic behaviors, which place them at high risk of educational failure. The Love Bug model was designed to encourage culturally appropriate self-expression and to promote self-love and detachment from alcohol among preschool and elementary school children. The model was implemented with 20 Head Start students identified as para-alcoholic. Already at high risk, these 4-year-olds rejected their teacher's touch, laughed at compliments, were afraid to try new things, were afraid of making mistakes, and had poor social skills. The Love Bug--a stuffed animal with a human face and long arms for hugging--was used to introduce classroom rules, to provide a means to compliment appropriate behavior, and to ease the children into allowing themselves to be touched. The Love Bug's nest was a place where students who needed time-out could sit, hold the Love Bug, and be soothed by music. Charts were kept on student behavior. During the months of implementation, the children began to touch and hug their teacher often. Parents reported that their children had become more affectionate at home. Para-alcoholic behaviors, seen in overwhelming amounts during the first month of school, diminished. Evaluations by parents, educators, and tribal leaders were all positive. This paper contains 24 references; class, parent, and youth survey instruments; and a Love Bug model study guide. (SV)

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DEVELOPMENT OF A GENERIC MODEL AIMED AT BUILDING SELF-LOVE AMONG PARA-ALCOHOLIC NATIVE AMERICAN CHILDREN

by

CLARALYNN MERINO

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A Practicum Report

submitted to the Faculty of the Center for the Advancement of Education at Nova University in partial fulfillment of the requirements for the degree of Master of Science.

The abstract of this report may be placed in a National Database System for reference.

May 1990

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ABSTRACT

Development of a Generic Model Aimed at Building Self-Love Among Native American Para-Alcoholic Children.
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Descriptors: Elementary Education/Verbal Learning, Learning Style/Peer Teaching/Indian Education/Primary Education/Elementary Schools/Elementary School Teachers/Elementary Grades.

This report describes an alternative program for building self-love among Native American para-alcoholic, elementary school age children. There is a need to increase awareness of the para-alcoholic behaviors existing in young Native American students. The epidemic of alcoholism on the reservation affects all the children and increases the need for nurturing and love. In a culture where touch is limited, prevention strategies are important. The dysfunctional home and community environment should not interfere in a child's ability to learn. Co-dependent children deal daily with their public self and real self, and need outlets to relieve their tensions. The Love Bug model was designed to encourage self-expression in cultural ways, to promote self-love, a form of detachment from alcohol and low self-esteem. The Love Bug will nurture the Indian to touch again his inner roots of love, no longer imitating his impeders. A para-alcoholic student must look to himself to develop patterns of self-love and vision, so that he can deal effectively with his interests, emotions, experiences, and family. Within the classroom setting, educational success will depend largely on the para-alcoholic child's view of self. If he sees himself as a capable and loving person, becoming less inhibited by giving Love Bugs, he will become successful, even in the educational arena. This may be a strategy to promote emotional well-being and educational success. A target group of 20 Native American students were exposed to the model during the implementation plan. Their conclusions, ideas, and reactions, along with responses from key tribal members and educators assisted in the development of the final model.

AUTHORSHIP STATEMENT

I hereby testify that this paper and the work it reports are entirely my own. When it has been necessary to draw from the work of others, published or unpublished, I have acknowledged such work in accordance with accepted scholarly and editorial practice. I give this testimony freely, out of respect for the scholarship of other professionals in the field and in the hope that my own work, presented here, will earn similar respect.

Signed: ______________________
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Practicum Title Development of a Generic Model Aimed at Building Self-Love Among Para-Alcoholic Native American Children

Student's Name Claralynn Merino

Program Site Whiteriver Headstart Date May 22, 1990

Observer's Name JUDY WHITE Judy White
(please print--------and sign)

Observer's position Child Services Coordinator Phone # 338-4938

Observer's comment on impact of the project (handwritten):

THE LOVE BUG PROGRAM WAS WELL DONE AND WELL RECEIVED BY HEAD START CLASSROOM CHILDREN & TEHCHERS. IT WAS ALSO GIVEN OUTSTANDING EVALUATIONS AT THE INDIAN CHILD & FAMILY CONFERENCE.

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CHAPTER I

Purpose

An Indian student, is an earth person, He is the fire that warms the earth, a spiritual force that absorbs the earth. He clothes himself each day, but realizes he needs neither moccasins nor lance, neither drum or pipe, but that each of these things needs him, his touch, his breath. All things are as toys, as something that in the past helps him learn balance, order, and control. The Indian is to stand outside the hoop, looking from outside his body inside, and then waits to be called, so that he can recognize his own soul. For him to speak out or raise his hand to talk, makes him a seeker. It would be better to make a song, for its tune would not offend anyone. Here, you can be adventurous and cross the lines between thoughts and guesses.

The Indian has a feeling that his hair is something that clings to life, determined to stay alive on earth. It is wished that one's hair gets white, so that you live a long life and can be called a Grandfather or Grandmother, for it is the white-hairs who keep legends alive. One's hair shows respect and a child can give some of his hair to a relative or friend, as a token of caring. Long hair is symbolic to mother earth's hair, the grass. It is giving respect and honor to one's own mother. The Caucasians took this tradition away and even have asked that Indians cut their hair to play basketball. Take away respect, and take away respect to one's own mother.

Much devotion united the Indian with life on mother earth, to one's self and the Creator. Self-esteem was an extension of kinship to all the living. It would not be strange to hear that a tree was one's best friend, for under the arms or branches of a tree, one could echo his heart-felt words. In time one could see that in listening to one's self, one would find a true friend, one's self! Friendship was to love and believe in oneself, rooted as a tree, by the Creator. The forest makes one to find this richness in oneself, not material things. Taking away this belief, has lowered one's self-esteem.

Some Indian students do not speak English or have acquired skills in English when they begin school. Research states that Native American students tend to lag behind in the language arts area. It is possible that the techniques of English were taught so strictly that the communicating spirit of the Indian was forgotten.

Indian parents are concerned with their children and support them in activities, but only 48.2 percent of Indian fathers and 57.1 percent of Indian mothers thought their high-school child should go to college. Parental expectations are of a major influence, but to some Indian parents, a child blossoms as one desires. He is compared to a plant. One waters and nurtures a plant, and it becomes a rose or a dandelion. After it has grown, it must depend on the Creator to continue its journey. This may hamper the need to attain a higher education, for one may not listen or hear a higher voice.

Most parents have not finished high school, and may not know how to encourage students to have high expectations for their own future achievements. They want their children to attend school, but leave all the teaching to the teachers. Indian students, 10.5 percent, live in a family where the best educated parent has less than a high school degree.

The rapid teacher turnover rate is high because most non-Indian teachers are not willing to spend many years on reservations, where they are in the minority, with low wages, and life-style changes.

Indian students excel in math and love active sport programs. They respond positively to extra-curricular activities and participate in competition beyond the reservations. Exposure and recognition brings a pride to the entire Indian community.

Most Indian students are tactile learners and learn concepts with their eyes and manipulate problems with their hands. Entering school can be frightening when the style of teaching is by lecturing and reading. Hands on learning encourages one to excel.

The break up of families is also on the increase, leaving 14.8 percent of students in a household with one parent, or living with a relative. The home environment is suffocated by society's alcoholism, which can be linked to poor attendance, withdrawal, and depression.

The community is infiltrated with alcoholism, showing that Indian students have co-dependent or para-alcoholic behaviors. This refers to the imitative behavior of the children growing up in an alcoholic family. "Co" means with, as someone who has a close relationship with an alcoholic. The consequences come as the problems rising in youth alcohol/drug abuse, fetal alcohol syndrome, child abuse, and divorce.

The cycle is vicious for children of alcoholics who are at a higher risk to become an alcoholic themselves. Children role play alcoholics and laugh at the public drunks, as if, it's just another normal day.

Alcoholic behaviors in parents are causally linked to dysfunction in their children's lives. This disruption to a child's life brings deteriorating relationships with their parents, unpleasant home situations, and cultural alienation.

Indian parents prepare their children for school by buying them clothes and school supplies, but do not talk about the skills needed to combat alcoholism or academic achievement. The child is sent off to school, while the emotions and co-alcoholic behaviors are self-deluded into normalizing the sick behavior. They all adapt to get basic needs met and project two lives. The one in public, and the life they feel which is deep-rooted and unspoken of, the real self.

Criticisms and gossip are also rampant on the reservation. Anger and critical feelings are easily expressed, while loving feelings and compliments are not as accessible in a conversation. Yet, if one dies or gives a ceremony, everyone moves together to serve and help one another. The traditional act that what you give, you get back is still honored.

A trial of tears began back when the Bureau of Indian Affairs (BIA) and Christian ministers tried to take the Indian and educate him to become white, or apart of the norm.

Year after year, the Indian learned to live with frozen feelings, until they gave into the pressure of following. In so doing, the fire in him, as an earth person, no longer warmed his soul. His identity was given to him and with no skills to obtain self-love, his self-esteem became a stranger to himself. With his hand stretched out to take whatever was given him he no longer had to think or be, just robotize and mimic his impeders.

Self-determination is moving into the hearts of many tribal members, pressing forward and realizing reflection takes time. Reflection began for the teacher in recognizing the bridge between a Native American's ancestral birthright, culture, and modern life style. It was evident in a headstart classroom on a reservation. Twenty students were all exhibiting para-alcoholic behaviors and rejecting the warmth of the teacher, who used compliments and touch to the arms and shoulders of the children in response to accomplished tasks.

Home visits proved the children were living in dysfunctional homes and in a community environment of alcoholism. The ability to learn was affected by the tensions they brought to class, which was instigated by their real feelings (real self) and school behaviors (public self). Art work, taped recordings done individually by the student, and confidential comments proved their tensions were real.

Classroom discussions on love, as a happy feeling towards self and others, showed a lack of interest and awareness. Children stated that no daily hugs or love words were given to them at home. Though Indian parents may love their children, and not use words or a display of affection to express it, the need to understand self-love, no matter whether it is done in Indian ways or not, is imperative.

The first week of school, was dedicated solely to introduce the Indian Love Bug, a stuffed animal, who would nurture the students towards self-expression (Appendix A:50). Cultural ways were tactics the Love Bug used to show the children that what they accomplished at school was coming from the inside of them. Feathers were earned and each time a child did well in anything, the teacher referred to it as a Love Bug coming from inside them or inner roots. These steps were to pursue the path towards a recognition of self-love and worth.

Research states that 25 percent of an individual's learning ability is gained from social interaction, another 25 percent by intelligence, and 50 percent by self-esteem. These 20 students were at risk in each area, and the Love Bug was to target learning with self-esteem by helping each child feel capable and loving. Add to this their para-alcoholic behaviors, stemming from an alcoholic environment, and the importance of this learning is magnified.

This class showed that the past is the reflection of the present. Native Americans emphasize the relationships of humans with one another, with the supernatural, and with land and nature. They were unwilling to give up their Indian heritage, but the government had forces that came to them like a thief in the night.

Though an awareness is prevalent on the reservation with many programs to off-set the effects of the past, and many Indians are embracing the balance between traditions and modern living, there is still evidence of the past dysfunction studied in 1928. Indians are still plagued with individual poverty, poor health, low self-esteem, cultural and mainstream conflicts, educational goals set by the norm, and chronic alcoholism as an epidemic. The after-shocks of past policies lingers as a disease.

Congress made a declaration in 1986 that alcohol and substance abuse among Indian people is their most serious health problem. The Indian Health Service (IHS) administering a comprehensive health program to serve American Indians and Alaska Native communities, has identified alcohol and substance abuse as the most significant and devastating health problem facing Indians in 1987.

The United States (U.S.) Department of Education, 1980 National Longitudinal Survey showed that factors can affect educational success. Students receiving a grade of a B or better reported being a discipline problem, having negative perceptions related to feelings of self-worth, attractiveness, and popularity. Table 11, BIA (1988:129), showed that Indians have the higher percentages of negative feelings.

The schools of origin are composed mostly of Indian students. There is a strong sense of cultural identity in the community and schools. They are exposed to mainstream American society by the contact to border towns nineteen miles away, plus, when in competition of sport activities. This creates some adaption between two cultures, and since Indians must be able to function effectively within the American Society to exist in this modern age, full Indian self-determination must begin in the heart of each Indian, even at four years old.

Problems encountered by the target group could stem from a variety of causes, but the teacher assessed that co-dependency behaviors were already evident in the classroom and touch and love was an influence foreign by hugs and open affection.

If these students were considered by para-alcoholic terms, there was strong evidence that their problems stemmed from their home and community environments. Their fears were caused by the attitudes and habits from the alcoholic parent and co-dependent parent or relative. These characteristics systematically interfere with adequate functioning. Also, if alcoholism is a root of emotional problems, then these students according to Bloomfield, as cited by Durbin (1988), have low self-esteem. They repress their feelings by surviving as both, the public self, and the inner self. Then they move between mainstream America and Indian culture, and get confused in all the bridges to gap.

Though touch is not completely understood, doctors believe touch is important that even children can die or have emotional disturbances if not touched or nurtured enough. These students rejected touch and hugs, and if this pattern continues, this would put these students at high risk for alcoholic/substance abuse and emotional disturbances.

This project will then seek to present preventive strategies to increase awareness of the para-alcoholic behaviors existing in young children. Also, to develop patterns of habits to combat the lack of touch and low self-love or self-esteem. The government tried to eradicate Indian culture by way of assimilation, leaving an Indian naked with no self-worth.

Twenty Native American students, four years of age, were exposed to the Love Bug Model (Appendix A:50), which was to help improve/reduce para-alcoholic behaviors and increase abilities of self-love. The Love Bug Model was to increase self-love so as to promote emotional well-being and educational success.

The outcome objectives were to be achieved after three months of exposing the Love Bug germ to 20 para-alcoholic students in a Headstart class. The children participating in the Love Bug Model should be:

1. Able to use the "Love Bug" phrase to refer to loving behaviors of self and others.
2. Able to recognize the Love Bug rules.
3. Able to be hugged by the teacher, in the tone of the Love Bug Model, by the third month. This good touch will be received.
4. During the fourth month, until school ends, the students will give Love Bug hugs to the teacher freely and openly.
5. At the end of the fourth month, 50 percent of the target group would;
    a. Use the tape recorder to record para-alcoholic feelings, which will help identify feelings from both their real self and public self.
    b. To become aware of love and increase self-love.

c. To give oneself a Love Bug Indian compliment, hoot, that helps one to understand some cultural ways as a way of pulling at inner roots or a recognition of self-worth or self-love.

d. To improve/reduce para-alcoholic behaviors in the classroom.

6. Between four to six months, families may experience the Love Bug germ to invade the home setting. A survey will be given during the fifth month (Appencix C:140) to see if the term or action of the Love Bug has been invited home.

CHAPTER II

Research and Solution Strategy

The challenge inevitably begins at the heart of the people. Children grow up in families. Of the 20 students in one class, each student, came from para-alcoholic families. Greenleaf, as cited by Wegscheider-Cruse (1985), refers to para-alcoholic as the imitative behavior of the children growing up in an alcoholic family. The children have a close relationship with an alcoholic, whether it be with a parent, lover, friend, or relative. She also continues to state that a child who grows up in a family with the alcoholism syndrome learns behavior from both parents and becomes para-alcoholic. This creates a divided self in a child: his public self and his inner self.

As the child grows older, para-dependency gets more intricate and psychologically the child gets trapped. Learning to watch, listen, and protect themselves makes them lose their childhood and seem mature beyond their years, but the emotional self remains underdeveloped.

Basic characteristics of para-dependency are seen more clearly in the enclosed charts (Appendix B:126).

Knowing that each student was para-alcoholic, observations began the first month of school. All this showed the students were at high risk.

Interviewing the students and families, plus, living on the reservation from birth, established a certain life style pattern. There isn't much touch in a family, or the affection by touch. Expressions of love or compliments are not common, though a smile, a nod of approval, or the ruffling of the hair, can be the attention given as affection and approval.

Anger is easily expressed in homes by adults, but most of the children vent their feelings and do not communicate the anxieties and frustrations they may feel. They continue to be busy or withdraw.

Many doctors and psychologists, as cited by Durbin (1988), express the knowledge and expertise of their professions.

Bloomfield, states this (Durbin 1988:37), "I don't think it's an overgeneralization to say almost all our emotional problems are related to self-esteem."

Sheehy, researched (Durbin 1988:37) that "People with high self-esteem react to problems positively; people with low self-esteem react negatively and develop physical symptoms."

Levy, says (Durbin 1988:38).

> There is a relationship between emotional stability and endocrine (glandular) stability. Certainly the other way around is true: severe endocrine disorders can produce emotional disturbances. There certainly are relationships but I'm not sure they are very well understood yet.

Singh, reports (Durbin 1988:38), this about babies in critical condition:

> Human babies respond dramatically to touch. Babies that need a supply of oxygen react immediately to being held. As soon as the mother or father holds them, their oxygen requirement drops, sometimes very dramatically.

Dwaihy, agrees (Durbin 1988:38) that "Children can die if they're not given enough nurturing. But I don't think it stops at childhood. I think it goes through the life span."

The body manifests what the mind doesn't manage. Depression and emotional turmoil can effect the immune system and interestingly, the immune system seems to be susceptible to touch, or, rather , a lack of it.

In many cases, most Native American children come from homes were cultural customs are practiced and touch is limited. The family households are large, to include other relatives, causing a great need for parental time and attention, which can have an adverse affect on educational success and self-love or self-esteem, especially if parents themselves are functioning with low self-love.

Most Native American families fall below the poverty line, and receive income from traditional arts and crafts, livestock sales, and the land. Job opportunities are limited, and sometimes resources too.

Most Indians are nut gatherers and hunters, and are subsidized by some form of public assistance, which could include food stamps, general assistance, commodity food, free lunch programs, and housing programs. Many students come from a dysfunctional family, which relates to the issue of self-esteem and repeated school failures.

The Bureau of Indian Affairs (BIA) was the first real known agency to assist the Indians. The government sought to minimize the exposure of Indian children to the direct influence of their parents, Indian community, and cultural ways. Their vision was to assimilate the Indian unto the superiority of a white man's civilization.

BIA (1988:3), reported that Commissioner of Indian Affairs, Morgan, in 1889, stated his views as:

> When we speak of the education of the Indians, we mean that comprehensive system of training and instruction which will convert them into American citizens, put within their reach the blessings which the rest of us enjoy, and enable them to compete successfully with the white man on his own ground and with his own methods. Education is to be the medium through which the rising generation of Indians are to be brought into fraternal and harmonious relationship with their white fellow citizens, and with them enjoy the sweets of refined homes, the delight of social intercourse, the emoluments of commerce and trade, the advantages of travel, together with the pleasures that come from literature, science, and philosophy, and the solace and stimulus afforded by a true religion.

Also, Christian ministers had the goal of converting Indians to Christianity, as reported by Prucha (1984:136), "You may look forward to the period when the savage shall be converted into the citizen (...)."

These ideas promoted the climate for education on the reservations. Indians were pressured to attend boarding schools that barred the Indian language, culture, dress, and food from all programs - in some cases, even outside the school. Boarding schools were erected for the purpose of removing Indians from family and community influences. Threats were even issued to non-compliant parents, in the form of denial of food rations of annuity payments. The approach to this philosophy, banded all Indian learning styles and took away the self-esteem that a student needs to succeed. The boarding school would be advocated as a refinery of savagery.

These policies and ideas were reversed by John Collier, Commissioner of the BIA in 1933 to 1945. The BIA was unable to break the cycle of dysfunction among the Indians. In 1928, the Meriam Report, prepared by the Brookings Institution (BIA 1988), documented that the Indians were still suffering from poor health, poverty, inadequate education, low self-esteem, cultural disorientation, and chronic alcoholism.

BIA (1988:6) reports that Collier stated this about his policy, "It looks backward and utilizes customs, tribal lore and history, and looks to the future for an integration of these into the world of science and industry." This began a bicultural approach to education which allowed the use of the Indian language and materials in the tribal languages, introducing the bilingual program, which is widely spread in the U.S.

Though effective schools do exist, the proof of improvement continues to be needed. Many reservation schools are stating that learning has improved among the Indian students, as the Wingate Elementary School in New Mexico. Here the whole language program is adopted and reported by the BIA (1988:45), "(...) which is an instructional approach that realizes the importance of capitalizing on the sociocultural background and the individual set of experiences that an Indian or any student brings to the classroom." His knowledge gained outside the classroom is brought into the curriculum.

The strategy is to target the force that makes the whole language or any curriculum program effective for Indian students. The program is working with tactile methods, but the element to ensure its strength, is within the recollection of the past. Long ago, the Indian was naked, trapped in silence, and unable to be free to be. Educational symmetry takes place in the unity of both aspects.

In relation to these programs, the schools, community, tribal, and health services provide alcohol/substance abuse prevention programs.

The Pueblo and Navajo Tribes (IHS 1987:29,30), instigated a public health demonstration project targeting Indian adolescents and youths. The Teen Advisory Group implemented these accomplishments:

1. Performed improvisational, health-related skits for their families, peers, and tribal leaders.

2. Prepared a peer-targeted, teen-health-oriented newsletter.

3. Produced health-related, peer-oriented videotapes.

4. Presented workshops at schools in New Mexico to promote the development of more teen-conducted projects and to address topics such as alcohol/substance abuse, suicide, pregnancy, family violence, and student advocacy.

5. Served as positive role models to students in the participant's own school and in other schools.

6. Expressed, through surveys, their reactions regarding the quality and effectiveness of services.

7. Sponsored and organized Teen Health Awareness Days programs.

8. Taught fellow and elementary age students in the classroom.

The National Indian Board on Alcohol and Drug Abuse (NIBADA) is a youth council that consists of many Native American/Alaska Native Representatives. They discuss the wide ranging negative influences on individual conduct stemming from alcohol and drugs. The Council emphasizes that low self-esteem fosters low academic achievement leading to disciplinary problems and dysfunction in one's life. The ideas at the councils are disseminated to the tribes as recommendations. The NIBADA Youth Council reported that family problems were the major contributing factor in Indian youth dysfunction (Mackey 1987).

Model programs are being utilized in school programs as awareness projects to prevent alcohol/drug abuse. This is a collaborative effort of parents, youth, tribal leaders, school staff, appropriate public and private agencies, IHS, the community, and church personnel.

Some of the programs used nationwide are: Here's Looking at You, Project Charlie, BABES, Dare to Be You, and Just Say No to Drugs. These programs help to identify behaviors of children from substance abuse families, provide a supportive learning environment, and improve self-image and academic achievement.

Poster contests, radio and public service announcements, newspaper articles, videotapes, cassettes, pamphlets, tv, and the Alcohol and Drug Abuse Educational Programs (ADAEP) are the diversity of available approaches.

The U.S. Department of Education is reaching out on a local level to train five to seven representatives of each school and community to assess and solve problems dealing with alcohol/drug abuse. It is in its twelfth year and has trained over 4,500 teams throughout the U.S. Many school based prevention/intervention activities are developed by ADAEP. Most students are aware of a program emphasized at school, but if a program is actually preventing the rise in alcohol/drug use, has yet to be surveyed.

Overall, there is a lack of evaluation to systematically assess the outcome of alcohol/drug abuse programs in the school (Springer and Phillips 1986, as cited by IHS 1987).

Many of the programs began with barring the Indians from their inner self, then moved to a bicultural or bilingual approach. The epidemic of alcoholism started many alcohol/substance abuse prevention programs, and stated that low self-esteem was a consequence of an alcoholic environment leading to low academic achievement, disciplinary problems, and dysfunction in one's life. Because the history of Native Americans showed a continuous cycle of low self-esteem and alcoholism, the Love Bug Model was organized to offer opportunities for students to develop self-love in a classroom setting.

Alcoholism is so prevalent on the reservation that there is a need to increase the awareness of the para-alcoholic behaviors existing in Native American children in the classrooms. Alcoholism does affect children and this increases the need for nurturing and love. Touch is limited in the culture, and most parents do not have the skills to understand the symptoms of alcoholism. Therefore, the Love Bug Model will try to teach children and parents that touch and hugs are therapeutic. Touch is a strategy to show that one can be loving to self and others in spite of one's situation or problems.

The part of the bicultural and bilingual programs acceptable was to capitalize on the socio-cultural background of the students by tactile methods. The Indian ways and language was brought into the curriculum. Opportunities would be provided so that the para-alcoholic child could talk and record the tensions between his real self and public self. An actual stuffed animal would provide the children with increased interests towards learning the Love Bug aspects and practice of hugs.

Classroom rules, depicted by pictures, will bring order and self-discipline. The teacher will not have to verbalize often the breaking of rules, but will use the pictures regularly to instigate order in the classroom. This will provide many opportunities for the acquisition of classroom rules.

The Love Bug Model will provide the opportunities a student needs to tap into his inner roots or self so that one can view himself as being loving and capable, which should promote emotional well-being and educational success. He does not have to imitate alcoholic behaviors or the norm, but build from his own self-love.

Training parents would be greatly advised, but hopefully when the Love Bugs are shared at home, encouragement can be given to parents to obtain help from some of the programs mentioned or any other community/tribal programs.

The main strategy of priority is the implementation of the Love Bug Model. It can provide an enriched appreciation of one's efforts to grow emotionally towards acquiring self-love. The iceberg of para-alcoholic emotions will melt as insight into feelings grow. Feelings are usually not recognized. One just responds to them. The Love Bug will teach self-love in a form a child can understand. Love does not care what it is called. A child will stop and rest a moment in the Love Bug's Nest and find the connecting link to self.

CHAPTER III

Methods

Development of the Love Bug Model

The three ideas expressed repeatedly, article after article, about Indian Education are: (1) alcohol is clearly associated with disrupted family functioning linked to their children's dysfunction, leading to drinking and drug taking as a response to the trauma, (2) low self-esteem was revealed in most surveys and the idea that low self-esteem caused low academic achievement, and (3) the bicultural or bicultural programs were accepted positively by Indian leaders and educators.

Many educational programs for the minorities currently aim to remediate or compensate for deficits in the children, intensive small groups, delayed entrance into kindergarten, and acquiring concentrated reading or basic skills are only programs that seem to view that the child's language and culture is inadequate or irrevelant to academic success or tasks.

Collier (BIA 1988:6) developed the beginning of the bicultural/bilingual process, but it is still functioning with the emphasis on English. The Indians have a foundation to be enriched. There is a movement to promote their background, but it is still done in

English. Build on the entry characteristics of these children, rather than replace.

In the past, an Indian usually did not depend on his own vision to be. He waited to be told how to talk, dress, act, and it left his heart unmotivated. Self-respect, self-worth, and self-love must return.

Unmotivated to think for one's self, an Indian has looked to external factors to determine his condition. Compliments and criticisms work hand in hand in feeding his emotional state. Compliments keep him feeling good and criticisms tear into anger and withdrawal. Then the cycle begins as the arrows of blame and dissatisfaction are targeted at others. Self-evaluation and retrospect are not the avenues explored. Love is not a source of solving problems.

Indian words of the past could be intertwined with the present as: It is sad to look outside ourselves for happiness. Your tee-pees, food, and green growing all come from the Great Spirit, who carries the seeds of life inside himself. He gave us our inner power. The seeds inside ourselves grow from our own thinking and we can make them happy. Why put a battlefield in our souls, when we can make peace. Love skills were taken away when forced into a life style strange and cold. The Love Bug ways will make it easier to face the hunger to be cradled and held, to share the rhythm of the drum in each other's hearts. Love must return to the classroom.

With songs, the Indian called on all the beings, seen and unseen, that they believed had certain powers to help in the needs of life. In songs, an Indian can ask for more than human power.

Animals are imitated in dance and do speak to the dreamer, a communication of powers. A way of soul keeping evolves. All these internal skills must return.

The Love Bug creates music that is soothing, so that one may meditate as if in a sweat lodge, having dream power, a sundance, a rite of relationship, sunrise dance, ball throwing, and soul keeping, so that the child can relax and the sounds can penetrate one's emotions or internalness. Music can also become an outlet and a sense of finding talents so that self-worth has a beginning. Talents can be external and move inside oneself and be an extension of love and self. Music and dance must return.

The Love Bug will teach one in one's first language (L1), until one understands and one's comprehension skills are on grade level. When the confidence is present, English can be presented. It is important that an Indian internalizes at a younger age, so that he can be successful from the beginning.

Headstart is a great age to begin this idea. It is the opinion of the writer, that English can be post-poned, because learning for understanding is more important, and when skills are developed, English will flourish, for English is everywhere. Crossing two bridges will be attempted and with skills and knowledge learned, wisdom will create a survival mood to last a life time. Capable feelings must return by language.

Taking way the language and culture did not work. Let the Indian learn as he learns best, with concepts and tactile methods; and let him learn with his mother language, whatever it is, then he will be and feel capable. Using the internalizing feeling the traditions give to an Indian, one can better stand amid the troubled waters of alcoholism and substance abuse. The Love Bug can help a child to know when they need love or to give love.

Para-alcoholic refers to children growing up in an addictive family and becoming a divided self: his public self and his inner self, because of imitative behaviors he learns from the alcoholic person he is in contact with. They walk the reservation each day, without realizing the seriousness of their condition.

A survey or any gathered information , whether from records or from family, friends, or relatives, will help you to identify these children. In school some of their behaviors will be exemplified by their fears, withdrawals, inabilities to play in groups, art depicting alcoholic feelings and experiences, lack of concentration or too much concentration that they are afraid to make a mistake, pretending to be drunk, unclean, easily upset, critical (already by four), grown-up behavior at times, touching is nasty or funny, compliments are laughed at, discipline is a selfish survival, etc.

The Love Bug will slowly bring love into focus in a gentle manner; the "Love Bug" will be easier to say and do than the actual encounter of love; and the Love Bug will fill a child with an awareness of love, that is not limited to a physical plane, as the seeds inside oneself, in one's own inner voice. No longer must a child demand that others change, they accept healing and love for themselves, in a way, they will parent themselves and feed love into themselves. It is love and peace we want to give, and to give love and peace, we must first have it. This is the Love Bug's mission.

Indian children have waited so long for educators and researchers to recognize their educational needs. To realize their learning styles are different than the norm. Terminologies as: at risk, remedial programs, tutorial services, behavioral problems, unmotivated, attendance rate low, test scores below average, shy, unassertive, group conscious, are all products of foundations past. Past educators felt the best way to teach Indians was to mold them into a patten of the norm. Now, educators are being more flexible, so as to let the Indians free to be.

What a responsibility to deal effectively in the futures of human life. To turn inwardly to grasp at the spiritual roots of self, and to step into the realm of this changing world, where one must be able to see oneself as he is, but also as he may become. The people need a familiar hand to pull them up and to guide them into the walk of stepping stones that lead to higher levels of learning. Ideas can cross pollinate and promote improved pupil learning and instruction, then self-love, in all Indian children, will grow. The Love Bug is a seed within one's roots, and a dream to awaken.

Alcoholism affects human life on the reservation, and we are all needed to lift one another. Everyone is a carrier of something, and each individual success helps to reform the whole. Education is the bridge between two worlds, but one should remember to keep his Indian heart, and just make room for new things, so that one can attain added potential. The Indians would liken this goal to flying high as an Eagle in flight.

The first week of school, students and parents were given a pretest to identify the entry characteristics of the students. The pretest was in the form of survey questions or questionnaires, used to determine if the children were para-alcoholic, and to learn of what forms of affection, or touch, they received at home. The students were given the pretest individually. An art project, of building their homes with sticks and families out of cotton and cloth, kept them busy while the pretest was administered (Appendix C:137).

The Love Bug was presented to the class and each child had the opportunity to hold it and hear its form of language, and its way of saying "I love you." A chart with all the students names was posted and the teacher kept a record of the Love Bug terminology. The frequency of the usage was recorded.

Classroom rules were presented to the class in the forms of pictures (Appendix A:37). Instruction was done in the Indian language , so that students could understand the procedures. Each rule was dramatized and practiced. There are six rules: Quiet Hands, Quiet Feet, Quiet Mouth, Question Hand, Talk, and Fun-Wiggle Time (Buggey Time). As the week progressed, the students responded to the cards by stopping and thinking of what the rule meant. It was interesting to notice that the rules did not have to be verbalized much, for the pictures were understood. Learning a song of the rules also helped. Any tune will do. The teacher tested each child individually by having them explain or show what each rule meant. A check was put by each name if they were able to recognize the Love Bug rules.

The Love Bug and teacher introduced the touch of a hug. The Love Bug was easily touched, but the hugs from the Love Bug with the help of the teacher, created embarrassment to most, though their interest level was high. When the teacher is able to hug the child, it will be recorded on the chart. Also, when the students give Love Bug hugs to the teacher freely and openly, it will be recorded.

The Love Bug Nest is a center for varied reasons leading to time-out. Its purpose was dramatized by the teacher. Each child was allowed to listen to the music on the tapes through ear phones, and to learn how to operate the cassette player. The teacher recorded their laughter, song, and other noises to show what the recording effects were. Each student was given the opportunity to record their voices. Most of them were uneasy so the first recordings were of yells, one word sounds, and the word no. The first time a student records a para-alcoholic feeling, the teacher will chart it and use it in a conversation with the child. The teacher recorded the times Love Bugs was used in class, and outside of class. This will help determine if they are more aware of love and increasing their self-love by giving away Love Bugs.

Feathers were brought to class along with pictures of eagles, Indian dancers, and chiefs. Earning a feather was explained and the richness of Indian ways. A discussion of words to express recognition of earning a feather was learned and the hoot sound was to be said at anytime a child recognized his efforts accomplished. If you like absolute quite, this will not work! The hoot sound was over used, at the time of implementation, but the teacher brought the class into focus by asking what was accomplished. Weeks proved that the hoot was said at appropriate times and the teacher smiled with approval or supported the efforts with extra compliments and saying, "You deserve a Love Bug." A Love Bug started out with compliments and rewards, and then a hug. The object was to learn by association that a hug comes from self-love, a giving away of inner feelings. The teacher heard the hoot Indian sound or chant, when the student accomplishes a task. Its usage was evident each day as a child finished a task, and it was a requirement to earn a feather. When a feather is placed in the Chieftains bonnet, the child has been able to see and feel his abilities.

Some worry was expressed by co-workers that the children would get conceited, but being loving and capable must begin somewhere to pull the children up from their para-alcoholic behaviors.

Many other Indian Ways were used throughout the year (Appendix A:52). Dances and songs were learned in class so that the children could perform a talent show at the end of the year, for the school, parents, and community. The talents were identified and added to the moment of silence, by facing the east, and repeating words such as, "Help me to like school, because I am going to be an astronaut."

At the end of the first week, a discussion about alcohol created unexpected results. Some of the children talked about personal experiences and tragedies involving beer. Fears were exhibited during the day, which led to social worker referrals. The Love Bug Nest was busy that day and the Love Bug was held by the children all day. Para-alcoholic behaviors exhibited in class were recorded by the teacher daily, then marked with a number, for a monthly amount (Appendix D:142,143). If the numbers decrease, over a period of time, para-alcoholic behaviors have been reduced.

Throughout the months, the Love Bug Model was continually enforced and additional time was spent with individual students during various times of the day. These periods did not interfere with the school day, for two aides worked with the class during these confidential times. During the fourth month, and possibly because of the trust level increasing between teacher and student, students began exhibiting love, by giving hugs to the Love Bug and teacher more openly and freely. Hugs from the teacher were accepted more and the rigidity of their bodies became more relaxed when hugged.

Trust between student and teacher grew and the children were able to feel their hurt, talk, and in spite of abuse or alcoholic behavior, they were learning to give Love Bugs, a hug, to their alcoholic family members at home. A questionnaire, sent home in January, proved that the Love Bug was shared at home. Many parents came to class to share their experiences. One mother expressed surprise when she was hugged at bedtime, because it was not a habit to tell each other good-night with a hug.

Only 20 students were observed, so 200 youths were surveyed with a questionnaire to determine if other para-alcoholic youth were in the community, and to see what the attitude of love was (Appendix C:139). These youth felt uncomfortable with the survey and Indian comments were made that expressed they never thought about those things before.

The Love Bug Model was woven into the curriculum daily and the development of lesson plans was shared by the Love Bug. It always had knowledge about daily lessons, and the children were more attentive to the Love Bug.

QUESTIONNAIRES:

Questionnaires were used to measure opinions, attitudes, judgments, and the use of the Love Bug Model.

One questionnaire was given to the parents to evaluate if the child was co-dependent to alcohol/alcoholic. This was given the first month of school in September.

The students were given a questionnaire in September to determine their awareness of love and alcohol.

In January, a questionnaire was sent home to determine if the Love Bug is shared at home.

Another questionnaire was given to 200 Indian youth of various ages, to determine if there are para-alcoholic youth in the community, and to establish the attitude of love.

The teacher made observations of the 20 students recording the frequency that the Love Bug term was used. This systematic recording will show when the influence of the Love Bug creates activity in the children, towards touch, love, and giving of self.

EVALUATION:

A posttest was the results of an evaluation form that was given to prominent members of the tribe, educators, and parents. They evaluated the Love Bug Model.

The Love Bug Model Study Guide was read, along with a background research leading to the purpose of the Love Bug Model. Its usefulness to the Native American children was assessed.

The evaluation forms were used to summarize the opinions of 20 persons on the reservation or from the reservation.

Each person was contacted at work or home and all showed a great interest in their participation as evaluators. Their conclusions, ideas, reactions, and responses assisted in the development of the final model.

CHAPTER IV

Results

Examination of the observations revealed helpful information that the students were already at high risk at the age of four. Students rejected touch by the teacher and laughed at compliments. Others were violent at touch. One hid under a table at the teacher's touch when given a sticker. Actual biting and kicking the teacher took place. Cleaning up a child painting with sponges, after art, was a disaster, as one child screamed and ran from the classroom. Girls in the home center gossiped as if women, talking about family events and others as if they were caretakers. Most had knowledge of sex as a nasty thing done, and already made fun of private parts.

Skills of English were remedial for five students and fifteen spoke no English, only Apache. Most were afraid to try things and projects were hard to begin. Numerous amounts of motivational tactics and encouragement had to be used. Some could never finish projects, afraid of making mistakes. One child cried as he was asked to color faster. He exclaimed that his mom would get mad if he colored out of the lines.

These behaviors collaborated the tabulated responses to a questionnaire survey that alcoholism was in the home and that hugs and touches of affection were not habits in the home.

Because of past government policies to eradicate the cultural identity of Native Americans, they have dried up. From their childhood to Kindergarten, they have been handed toys and a life-style. They were not allowed to move internally, so why should they try to vision anything on their own? There hasn't been a need to pull their inner roots out.

In running away from danger and death, they walked towards the safety of sameness. They were planted like flowers in a soil issued to them, and then pulled out to see if their roots could endure change. One just does not pull up a flower to see how it's doing.

A generation of compliance, yet a weathering away of internal issues, has left an Indian sore to the touch. When the grass was removed to make way for the highways, mother earth was left cold and sore. Yet in time, grass grew along the sides and her moaning crept forth. The Indians must let their roots creep forth again and moan the sounds of inner blossoms. Their touch must once again bring the rhythm of their drums to the beat of their hearts. The fire that warms their souls must encircle life.

The Love Bug Model is an arrow that can pierce hearts and instead of unwanting feelings, self-love will pull their moccasins up into a walk of honor, or success, as human beings in harmony with living.

An Indian can no longer just stand in one place, as in a garden, but he must become the caretaker of the garden, to realize that in one's touch, growth begins. The Love Bug will stop the famine and starving of touch. It will nurture the Indian to touch again his inner roots of love. Untouched, one becomes cold, but with touch, a reflection of a life time becomes the design of living.

The Love Bug has a human face with an insect or animal body with wings,. He has rather long arms so as to wrap around children's necks, able to cling to branches, chairs, and swings. His face can be any color one wishes, but brown is chosen to depict the cultural identity of Indians. He rests in a nest and is always available to be carried and hugged. His long arms will hug students and prepare them for a good touch, the hug.

Students who needed time out, were able to sit and be soothed by music; and holding the Love Bug, may develop a habit the Indians speak of, that animals, trees, and all creations are friends, for in talking to them, one hears himself, finds himself, and listens to his inner voice.

Some educators may argue that time out should not be pleasant, but time out for an Indian child should be a spot of feeling safe. A place where one can pull from the inside out.

The class chart of all the students showed that there was a slow but consistent move towards the acquisition of the Love Bug terminology. The teacher began charting areas of concern the first week of school. Though the first week was initially planned to introduce the Love Bug Model to the class, para-alcoholic behaviors were already present, so the teacher recorded the behaviors observed.

Other areas were charted when the students exhibited them. The chart listed: (1) Para-alcoholic behaviors observed, (2) Love Bugs used in class, (3) First hug by student, (4) Record feelings, (5) Love Bug goes home, (6) Families talk about alcoholic problems, (7) Teacher hugs child and it is accepted. Referrals are confidential. A check was put by each name if the child understood the Love Bug Rules (Appendix D:143).

A feather was given to each child in the fourth month as a measure to ensure that hoot was used consistently when accomplishing a task. The amount of para-alcoholic behaviors observed was recorded and numbered at the end of the month. Para-alcoholic behaviors decreased for most by the fifth month.

DURING THE FIRST MONTH OF SCHOOL, THE TEACHER OBSERVED:

1. Low self-esteem
2. Social skills lacking
3. Withdrawn behaviors
4. Hyper behaviors
5. Anger
6. Fear
7. Motherly-Fatherly, grown up behavior
8. Physical bruises
9. Worrying
10. Living outdoors and unclean
11. No and I can't said often
12. Remedial English skills
13. No affectional display
14. During play: numerous demands, no compliments, plenty of talking about fighting, much yelling at dolls, many wrecks with toy cars, continuous talk about week-end happenings, which included alcohol stories.
15. Art displayed black colors, big mouths, little kids (big mouths usually meant that parents yell often)
16. Best friend is an animal or pet
17. Afraid to make mistakes

These observations, plus information from family, friends, relatives, students, and filled out survey forms, established the fact that the 20 students in one class were all para-alcoholic. Later findings showed that all classrooms had a high percentage of para-alcoholic children attending school.

Just the fact that children live in a home environment where one or both parents are alcoholics, or a family member, or relative, is alcoholic, shows that the child is para-alcoholic. He is growing up in a family with alcoholic syndromes learning behaviors from the alcoholic. The primary source of information begins at home, so if alcohol is present, Black, as cited by Wegscheider-Cruse (1987:50) states that the message they receive as children is, "Don't talk. Don't trust. Don't feel."

The evaluation survey was given to Native Americans consisting of tribal leaders, educators, and parents. All the comments were positive, feeling that the writer understood the Indian community and that the Love Bug Model would be useful to develop self-love among the Native American students who are para-alcoholic. The epidemic of alcoholism was recognized by all evaluators.

A Native American man expressed that the Love Bug Model reminded him of his co-dependent past and the love that was not shown him by his father. A few teachers from the reservation, expressed the desire to be trained as Love Bug Teachers. Educational leaders believed that the Love Bug would be accepted by the children, parents, and community. Each asked to purchase the stuffed Love Bug. There was a consensus agreement that a need existed for Native American children to develop self-love. The Indian Ways of the Love Bug was greatly appreciated. The writer was advised to use Indian words with respect and to share the model on a larger scale.

Throughout the months of implementation, the children surprised the teacher, and many actually touched her often, with a hug. During recess, the swings were left to embrace the teacher's arms. Many gifts were given to the teacher by parents. The two aides in the classroom began hugging the teacher and students in the fifth month. The germs began circulating so much, that in the sixth month, the teacher had to ask the Love Bug to rest during certain times of the day.

Many para-alcoholic behaviors were exhibited in the first month of school in such over-whelming amounts, that the teacher was over burdened. An unexpected over load had to be balanced. When the students began to record and talk, order took place. Slowly the pattern of the Love Bug emerged. The results began as a nightmare, then evolved into a vision for the future. The Love Bug experiences and images may be a scene in a child's mind to be retained and literally become part of him. According to evaluators, the Love Bug Model demonstrates to be worthwhile.

CHAPTER V

Recommendations

Recommendations coincide with the idea or strategy that the Love Bug Model will help a para-alcoholic child feel his hurt, by talking or other forms. It can encourage one to be loving in spite of problems, even to the extent of giving Love Bugs to alcoholic family members at home. The Model helped them to see self-love as a Love Bug they can give. Also, being hugged by the teacher is a step towards accepting love and becoming teachable about self-love.

Test scores were not evaluated, but as a matter of interest, test scores were higher at the end of the school year. Parents commented on the positive changes in their children, who were showing affection at home, and that the children loved the teacher. Four years later, 20 students were seen, and each embraced the teacher with a hug and remembered the Love Bug, as a Love Bug hug was given to each of them.

The practicum project will be shared within the school of origin and workshops will be presented by the teacher to the faculty. The practicum writer will be a consultant to assist other teachers.

The school is involved in the sharing of ideas to promote Indian Education, so workshops on the Love Bug

Model will be presented statewide and at National Indian Conventions.

The writer will publish the manual so that Native American Tribes can have access to utilize the program.

It is also recommended that the educational director of the tribe of origin keep on file the Love Bug Model as a tool, towards excellence in Indian Education.

As a Native American, the writer is concerned for the education of the children. Continuing education empowers the writer with the opportunity to serve others as a professional. This door opens to the future, so that understanding can intertwine with other educational pursuits, and promote a tribal system of education, which is a critical mechanism towards success.

During the after effects of government policies, the writer saw the drying up of the people. Even if they tried to reach inside to pull out energy, manufactured elements were forced upon them. They sat and looked to strangers to live. They could no longer find anything inside themselves. Why should they think and conceive anything for themselves, when it was all handed to them?

The vision was the Love Bug Model, for in turning inward and pulling out, the writer breathed self-love into her own soul. The writer recommends that one must teach to find what is in a child's mind and to let it flow like a river. One should not format what a child says, but to allow the child freedom to talk and pull inward out. The Love Bug ideas will curb behaviors in a natural sense, for it is an opinion that all the youth want to be loved and loving.

The writer is dedicated to talk, to spread the Love Bug germs and to teach all races in a hope that a rainbow of unity can surface where the soaring movements of inner roots teach self-love.

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APPENDICES

APPENDIX A

Love Bug Model Study Guide

DEVELOPMENT OF A GENERIC MODEL AIMED AT BUILDING SELF-LOVE AMONG PARA-ALCOHOLIC NATIVE AMERICAN CHILDREN

by

CLARALYNN W. MERINO

LOVE BUG

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MY TOUCH

I am not going against the art of the rules, the guidelines, or the structure of research, but for the purpose of standing as I am, I must perform this act of respect, so that the elusions of the present, unite with the past. What better art of teaching is there than one's own touch.

In this way, maybe the present condition of the people, my people, will be seen more clearly, than if, I were to expound in the art of research.

In sitting and looking at the sacred pipe or flute, beauty adorns us, but when I hold it to my breath, the sweet aroma of sweet grass or music fills the air and then life is given at my touch. It is my touch that I bring to this model, not the terminology of words expressed by researchers or great thinkers, but write in the words of my own thinking.

The "whites", have been my imitators and impeders. I have walked in their shoes and have learned to talk as they do, to do as they do, and to have many manners and behaviors as they do. I have sat hours upon hours in their halls of learning, and listened, and have spoken, and written, and have been graded by their standards. Now in return, I ask that I can untie the wings of my heart that lied silent in their rooms of learning.

I want to allow my spirit-self to adorn you now and to let you feel the center of the hoop, where old songs are sung and heard. The old Indian feelings I was touched with, as a child.

I do not want to be distracted by others or to be compared, so as to limit that which I dare achieve. I want to keep my head and heart clean and whole, as I felt in the beginning.

I remember myself, the peacemaking within my soul. The wisdom of the white hairs (grandparents) that attracted me. I aspire to learning and being educated. It becomes me and I become it. What I feel also belongs to the people, and now I allow myself to acknowledge the surprise of my own feelings to be written.

I have spoken . . .

Claralynn W. Merino

LOVE BUG MODEL

The Love Bug is a seed of my roots. A dream I dreamed. A cry of a vision that makes a song and dance for the people. The aroma from the pipe, and smells of mother earth's hair, tells me health of mind and body is in the flames of home fires. Let mothers hold their babes in their arms again and touch them with the love that makes women and warriors. Let the battlefield be education, and let the enemy of low self-esteem and alcohol be wiped out, with the rots of self-love. Let the Creator come into our vision again as the feather blows in our hairs. Let the sunrise and sunsets be no longer colors, but evidence of a power seeping into us. Let us stop at all the places the Creator has stopped, the stone, the tree, the waters, the mountains, etc., and become one with all the living. Equality is in yourself. Put wings to your heart and to your mind, and see if you dream dreams as I have. Together, we'll see further!

ECHOES OF THE LOVE BUG MODEL

Here we are, face to face, yet time embraces the echoes of all people, across old, mother earth. She has felt the tears of living cries and within her womb lie thousands of bones, no more punished for their existence. No more suffering, yet the spirit of their agony rises in a different rhythm, unlearned in America.

America, the beautiful, rings forth freedom to absorb different people and heritages. A melting pot, yet within it's heat, the majority race yells that this place is not big enough for both of them. It's voice forced the Indians to be robbed of their birth-rights, and pushed them as far back as possible, so as to imprison them on reservations, like cattle in a corral. They were called savages and all their ties to their language, culture, and the land was taken so that they could be refined into being whites. Did not the Jews die because they were inferior to the Germans? Oh, America, you excluded living beings from the better hotels, restaurants, clubs, and education, and made them live in ghettos, slums, and reservations.

The flag waves across the land, as freedom fragrances the dreams of all people. The brown, black, yellow, and red have nightmares of brotherhood and justice, yet to be equal continues to be a dream.

News flashes across the world of gangs, still killing, and making murder a continuing nightmare. Such terrible things people do unto others. Loyalty, wanting to belong, does not belong to the gangs alone, it is a feeling that each new baby cries for. The Germans killed innocent children and robbed them of a future, but today, parents scream the noises into their own children. They abuse, neglect, and ridicule their own blood, and yet cry for freedom to be. Murder is not only the burial of a body, but it is the empty hearts children grow up with. No hope, no love, so the gangs embrace the murdered children, and they move forward as the Germans did, with no intent of right, only loyalty. Oh, America, the cries of children are still echoing from your streets.

Concentration camps are not found in the United States, but prejudism rages in homes of America. If it's not race and color, it is religion or position. As mother earth, mothers all the green growing and living, each home must rise to a mothering power to make families unified and self-pride strong. It is within these walls, that no one can destroy love or the freedom to be. It is only when one hurts himself that one puts himself in prison. No one can be criticized, or made angry, if one can control one's own feeling of worth. Controlling the evil feelings and turning it to a better feeling will make America a happier and less killing society.

The holocaust? It never went away--it just moved with the times and took different forms. Someday the sun will truly warm us all, not only with it's warmth, but with a peace, that allows each person to be free, to be. No longer strangers or possessions, but able to enhance the differences of people, as in a state of being, not having. Then the sun truly reminds all Americans to warm their hearts to each other, and not to melt in a pot, but to be the active heat that warms the pot.

Acting and practicing upon this warmth makes way for true existence and true learning. Oh, America, ring forth freedom, but unbury the dead at times, so that you can remember the horror of the past, and the germ it has passed to today. The influence is like a lingering disease, with no medicine to cure it. If so, prevent it from growing, come home America. Let the dead echo their dreams to our hearts, to be. To be!

WHY THE LOVE BUG?

I was lost in the forest of life as a child, because I looked outside myself for hope. I lived a tumbleweed effect, as I looked into other people's eyes to see my worth. Their words computed into my memory banks who I was and the only place I found true solace was under the branches of an old pine tree. This was the spot where I talked passionately to a tree, feeling somehow that it was my friend. An old Indian trick, actually a wise belief, for in those long talks with myself, I learned to see that the real me was my friend. Love was not a gift from others, it was the soul -- keeping of warm fires within myself. My public self no longer needed to surface, for in feeling loving and capable, I met face to face with the spirit of me, the breathing and moving energy of self-love.

The Love Bugs kept growing inside me as a germ and each day new things evolved from the disease, until I spread it to others, and found its contagious spell to be motivational towards learning and inner peace.

It is the picturing power of one's mind that will largely determine one's future. One climbs upward on one's visions. One imagines and expects and then works oneself into ability and accomplishments. The Love Bug was a dream I dreamed; for in its beauty, I saw the past of many races, and a vision focused in me, that children must be able to see themselves as they may become.

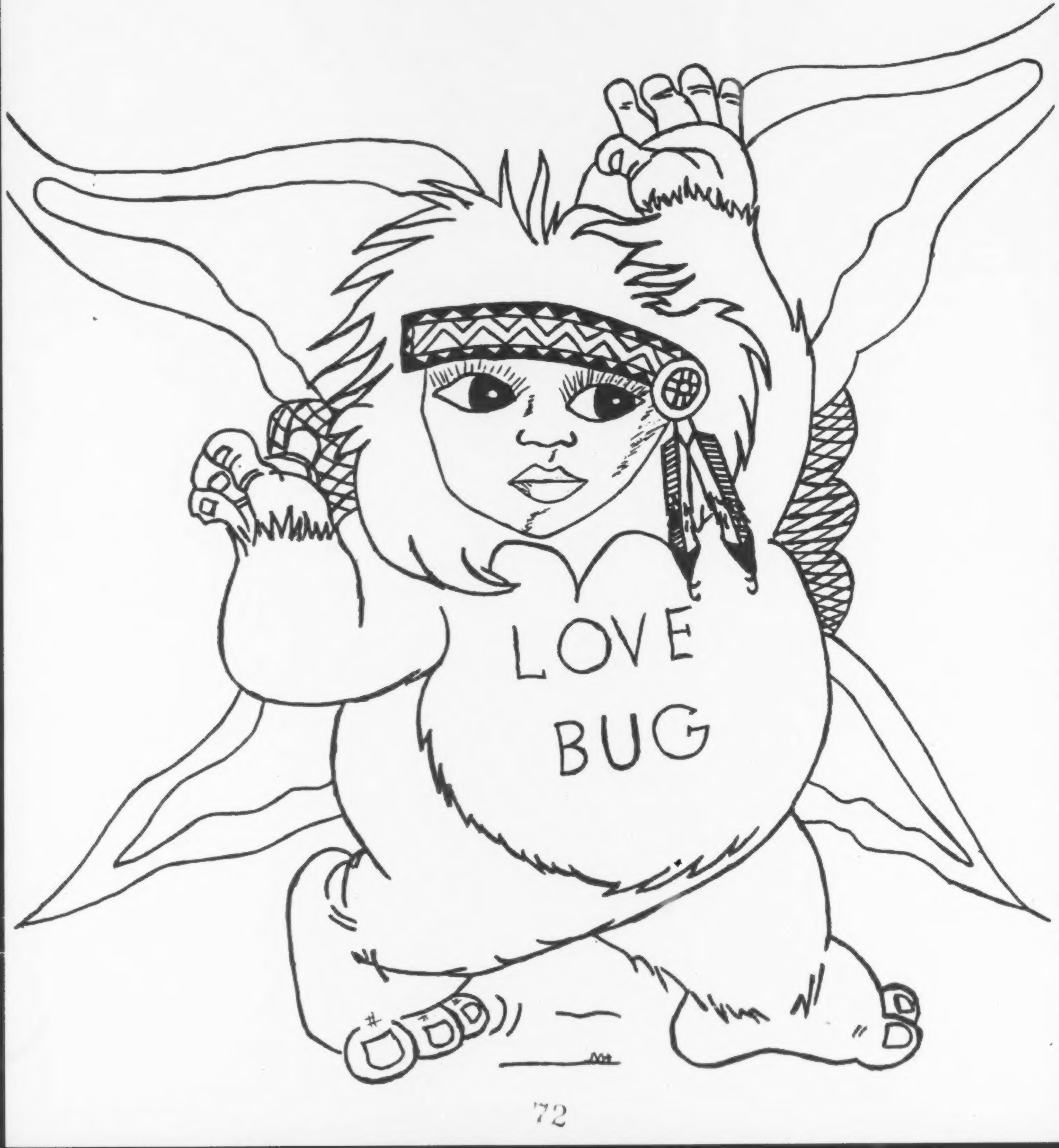
Being plagued with an alcoholic environment, I could see that every person has a stake in every other person's accomplishment. Each person holds an interest in every person's deeds. When someone beautifies the landscape or invents a labor saving device, all are enriched. If alcohol continues to take its toll, the whole tribe may dwindle with low self-worth and love, and the children will tumble in the cycle.

The Love Bug will stop the famine and starving of touch. It will nurture the Indian to touch again his inner roots of love. Untouched, one becomes cold, but with touch, a reflection of a life time becomes the design of living.

Because of past government policies to eradicate the cultural identity of Native Americans, they have dried up. From their childhood to Kindergarten, they have been handed toys and a life style. They were not allowed to move internally, so why should they try to vision anything on their own? There hasn't been a need to pull their inner roots out.

In running away from danger and death, they walked towards the safety of sameness.

The Love Bug is a stuffed animal, like the tree was for me. Hopefully, the activities to build self-love will help others to turn inwardly and pull out elements that will give one the wings to fly upward, earning feathers, and becoming a person with inner peace and happiness.


LOVE
BUG

THE LOVE BUG

A drawing of the Love Bug is enclosed, but being creative is fun too. The Love Bug has a human face with an insect body with wings. He has rather long arms and legs so as to wrap around children's necks, able to cling to branches, chairs, and swings.

The eyes can be changed, so that different cultures can be identified. A variety of shoes and accessories will also add to its diversity. An awareness of different cultures will occur and the Love Bug will share that he is a bug that spreads love germs to all kinds of people. Long term effects will be that each person is a carrier of Love Bug germs.

His face can be any color one wishes, but brown is chosen to depict the cultural identity of Indians.

He rests in a nest and is always available to be carried and hugged. His long arms will hug students and prepare them for a good touch, the hug.

Students who need time out, will be able to sit and be soothed by music; and holding the Love Bug may develop a habit the Indians speak of, that animals, trees, and all creations are friends, for in talking to them, we hear ourselves, find ourselves, and listen to our inner voice.

Some educators may argue that time out should not be pleasant, but time out for a para-alcoholic child should be a spot of feeling safe. A place where one can pull from the inside out.

THE LOVE BUG MODEL

GOALS FOR THE CLASS

1. To provide a positive classroom climate with the Love Bug showing the awareness of love as one's natural inheritance. Developing a skill towards self-love is a choice that enables one to pull from the inside out. Getting a "buzz" from love can be a survival technique to find meaning, security, and happiness from within.

2. To promote lots of time for expression and talking. Academic success can begin when one becomes a carrier of his own creative tone and style. A vision of oneself must soar out of inner resources. An inner voice must surface in order to make achievements a tutoring of mortality. Stand up and be you!

3. The Love Bug will create a form of communication to express loving feelings. "Love Bug" is easier to say than "I Love You" or any other term of endearment. No longer must a child demand that others change, they will accept healing and love for themselves. In a way, they

will parent themselves and feed love into themselves. Love becomes an influence to solve problems.

4. The Love Bug will give security to those in need of quiet and calm inner roots. In hugging the Love Bug, the child will learn to be hugged and to form a direction to self, capable to give of self. Touch can be healthy and relieve stress. Love covers a multitude of wrong.

REQUIRED READINGS:

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Jampolsky, Gerald. Teach Only Love. New York: Bantam Books, 1983.

Missildine, Hugh W., M.D. Your Inner Child of the Past. First Pocket Book, 1982.

Wegscheider-Cruse, Sharon. Choice Making. South Dakota:Health Communications, Inc., 1985.

NEW TERMS:

Love Bug
Honey-Bunny
Para-alcoholic
Touch, the hug
L1, one's first language

INTRODUCTION:

"Love knows no place it cannot go and no person it cannot bring rest." All the thoughts a person thinks takes him somewhere. To an Indian, the tree is one's best friend. The classroom can develop that tradition through the Love Bug, which is a stuffed insect. It cannot talk, but it allows the fire of one's own soul to escape into the air as words, that echo one's feelings. In listening to a child and providing an embrace for uncalm children, the hug becomes the pulling of inner roots. It will be his own voice that he hears and his own hug that he feels. This will teach a child to run towards the sun, or to one's own soul.

CLASSROOM SCHEDULE:

Para-alcoholic children grow up under negative conditions and feelings and may view themselves as less desirable, intelligent, and incompetent. The children will need some measure of security to develop trust in the school environment, so teachers will need to structure the classroom so that the children do not have to confront the unknown. A predictable schedule will give a familiar pattern to the students. Older children do get bored with routine, but the first few months of structured schedules will promote a secure and safe environment.

An assigned seat with a Love Bug replica at each desk will reduce stress.

Academic progress is a reflection of a child's individual progress, so the teacher is in a powerful position to define success for the child.

COMMUNICATION LANGUAGE:

A teacher is teaching language skills in every activity, not just at the times language is designated in the plan book. Therefore, the teacher or adult is a major contributor to the child's habit of communication.

The Love Bug will help a child to converse in an enjoyable way and to build good habits of interaction. Learning to pull from inner roots and giving away that which is so precious, one's self, by a hug, or any form of Love Bugs, will enhance self-love and promote the self-confidence that one needs to communicate.

Cultural expressions can be used and become fun and the extension of identity in the community. Cuss words or negative words can be replaced with cultural expressions. Also, when a child feels angry or gets hurt, a term fostered by the Love Bug can teach a skill of new words to be used or said. "Shaa" can be a word for a mistake; "iiye" for ouch; "fiddlesticks, rats, bugs, sheeshkabob" for the moments of letting out frustrations.

Recognize the times a child uses a better word and compliment with, "You sure are a Love Bug person." Remembering the Love Bug as the influence, of a variety of Love Bug Acts, will help the child to cluster the positive feelings and actions as something good.

CLASSROOM RULES:

Internal controls are learned as outer controls are given. Classroom rules should be easily understood and consistently enforced. Visual reinforcements on the wall will provide reminders for the children. Smaller cards will help clarify a teacher's needs without having to ask and raise voices. Para-alcoholic children are enforced with raised voices and criticisms, so the cycle must not be repeated at school.

DISCIPLINE:

Discipline is a step towards inner control. The Love Bug Nest offers a place for children to go, who are disrupting the class. The object is to quiet them, then to have them make decisions when they are calm inside and when the teacher is also calm.

Hurt feelings can lead to a host of many problems, but if the Love Bug Nest can help one to stop and listen, then a child will pull from inside to the outside. Love can erase a multitude of negative feelings.

After the calm, then impose the consequences of the rules firmly and always with a hug and much love, so that the child does not esteem you as his enemy.

Let each child respond to the consequences and report back to you when the consequences are finished or accomplished. Sometimes the teacher and child can negotiate with the peace pipe, for children can come up with positive ways to correct behavior and errors.

Always remember to show forth lots of Love Bugs to the child for being responsible.

This Love Bug act will bring love back into the classroom and help one to see that mistakes and negative moments can be changed. So many times para-alcoholic children see no way up. Discouragement, depression, and withdrawals can be faced with self-nurturing and care.

STRESS:

Fears can cause stress in the para-alcoholic child. Coping with their fears and home environments is a burden that needs adult support. There is no cost in supplying the fact that HE IS OK!

The stuffed Love Bug is held and it gives a child the safety and reassurance he needs. It is ok to have fears and bad feelings. Sometimes fears and angry feelings are pushed aside and the little ones are mocked for being babies or for being mean. No one can be loving every minute of the day. Even the Love Bug sits in a nest so that he can sit on his fears and bad feelings, and think.

RECORDING:

Recording one's feelings, whether positive or negative, will help one to face personal feelings. It's ok to have feelings. This activity is enjoyable and students will want to record often, and it's not how often, but the results of opening up and pulling from inner roots to the outside, that makes the difference.

The teacher's role then is to find ways to squash the feelings. The child may need counseling, or other services.

It does hurt to pull out feelings, but that's how recovery begins.

MUSIC:

Listening to music at the Love Bug center will soothe one's soul. Traditionally, a song or dance, put one's emotions into rest and into a harmonious state.

Music, whether in song or dance, can be an outlet for stress. This appreciation can lead one to discover interests in talents.

When possible, a musical performance is encouraged to promote an awareness of personal abilities. Songs and dances can be taught children during wiggle and fun-time, recess, music time, or in unexpected moments. Music can help bring order back to the class and soften the wiggles right out of a child.

Indian children are surrounded by music in their culture and its purposes should not cease.

Re-creating and mastering feelings through song and dance is keeping harmony with all the living.

LEARNING TO CARE:

The Love Bug germ is caring and contagious. From day one, respecting each other's feelings must be established. Sometimes students laugh or tease children who are crying or displaying feelings, but the teacher can explain that expressing feelings are natural.

It helps to have the Love Bug express feelings through pantomime. This approach works well.

Bottled-up feelings or upset feelings keep a child from learning. Getting the hurt out by hurting someone else does happen, that's why fights lessen when the Love Bug helps one to relax, be quiet, and find peace.

It takes time and it is alot of work to begin the Love Bug germ.

When the teacher gets a child into a Love Bug state of finding quiet, another child can be asked to assist by sitting with the child. The teacher explains what the child needs and then the helping child assists. This creates a reaching out of all. This works well and the germ becomes contagious as more students volunteer to help and assist. The teacher is able to keep teaching and the children learn to care.

First, we are responsible for our behaviors or feelings, and yes, we can give Love Bugs to others to help them feel better or loved.

A long process, but it does take place and preferably begins at home. The classroom is an area that can foster Love Bug concepts and tutor children into Love Bug kids. There is a way to get a "buzz" from love.

COSTS:

Parts of the program can be eliminated to cut down on costs.

1. Recording voices

If this is eliminated there will be no need to buy cassette tapes or purchase a recorder. It is strongly suggested that this be implemented because of the positive outcomes gained in awareness to one's feelings and self-love.

In the long run, it is less time consuming. Otherwise, the teacher will be busy in making and taking time to always be the caretaker to bring quiet to a soul. It is the autonomy of the child towards his feelings that is needed.

Cassette tapes can be used over and over. Four tapes can be used the whole year. Two with music recorded on them and the other two are used for recording voices. Music can be recorded over and over, so that a variety is heard. Each month a new musical selection is made, using the same tape. Of course, if the money is available, a collection can begin and the Love Bug will develop a music center. One tape with recorded voices can be kept and played at times as a sharing time of feelings. This can be done when the children feel safe with each other and love is an aroma in the classroom. This works and it is quite fun for kids to hear each other.

The video camera is also a great tool to explore unity and to begin drama play. The children can be unique actors and actresses. This is alot of fun!

2. Classroom Rules and Feeling Cards

These cards can be made with available material, at a small cost. Many times the school supplies are available.

3. The Love Bug

This can be a stuffed animal you make or one you purchase. Thrift stores and yard sales are also places a stuffed animal can be purchased at a reasonable price. The nest it sits in can be made from products you collect or nature's weeds and branches. Creativity is the key! Children will love the Love Bug no matter its appearance.

TRAINING:

Training may help so that teachers feel secure with the concepts of the Love Bug Model and to have the opportunity to ask questions. Nevertheless, the main objective to implement is the terminology of "Love Bug." This term covers a multitude of feelings that are good and can mean things that are done, by actions, that are good. Love Bug will be easier to say, and help a child on his way to see love as an extension of self.

Government policies and para-alcoholic consequences leave Indians with low self-esteem. The Love Bug Model is a strategy to lift up children by their moccasin straps and help them see their worth begins, as they pull at inner roots outward.

Each teacher can design a Love Bug and be the director of passing germs. Let everyone catch the disease and fight the fever of negative temperatures, and enhance the growth of Love Bugs. Be contagious!

FAMILY AWARENESS:

When the Love Bug reaches the home front, parents may question the teacher about the Love Bug phrase. If so, explain the model and its purposes. If this practice reaches beyond the educational arena, then the germ is working within the children. Hopefully, this practice becomes a cycle to pass from generation to generation. Indian families must take root again in their own needs. Love at home can blossom if the skills are shared.

NOTE:

The Love Bug Model is a tool that can produce a positive aroma for children to feel at school, so that they can become capable learners, and not drown in a sea of drunken odors.

Intervention Programs can teach children to say "NO" to alcohol/drugs, but if a child does not have that self-love, he will look to meanings for life outside himself. True self-love or self-esteem can help one to avoid the alcohol/drug scene.

Aspects of the Love Bug Model will also be an enriching method for children who come from healthy home environments, to realize that love begins with self.

Non-Indian children can also enjoy the Love Bug Model.

The Love Bug Model Strategies

Love Bug strategies are to show the many talents of the love bug, but the most important strategies with using the Love Bug are:

1) To teach an awareness of love's presence which is one's natural inheritance.
2) To develop a skill towards self-love, responsibility for self and being filled with love so that you can love others no matter how others are, or how others treat you. You are loving because you choose to be.
3) Touch, or the hug, can be a form of direction to look to one's inner voice for acceptance and love. Also, it is a giving of self-love.
4) The Love Bug will create an accessible speech form that is understandable and easier to say. "Honey Bunny" is a term for a spouse; "I love you" or any term of endearment is said with, "I want to give you a Love Bug."
5) The Love Bug will help a child to see that what he does is more important than how he does it. Little

love bug germs don't cost, because they are stored inside one's self, but must be used to feel self.

6) The Love Bug will help one to scan people for signs of love, kindness, and peace instead of making critical and quick judgments. Look with the heart.

7) The "antennae" or feelers will begin flapping like insects as the love bug germ moves from the classroom to home. When parents begin to ask the Teacher about the Love Bug or to relate love bug acts, one will know, the germ has gone home.

8) The Love Bug will help students to get a "buzz" or "high" from love, instead of drugs and alcohol. A sense of belonging will come from within, instead of looking to gangs or groups to find meaning, security, and happiness.

9) The Love Bug in song and dance can promote one to find a talent or interest and build self-confidence. Little plays and musicals can help one to see their culture as an expression of feelings.

10) The Love Bug can improve one's ability to talk, express, communicate, and ask questions. Children

learning is not always quiet. Indian children must see talking as an extension of self. They need plenty of opportunities to grow as speakers. This strategy must begin at Headstart, preferably in the home.

11) The Love Bug can teach children hand-on-skills of what to do when one is filled with positive or negative feelings.

12) The Love Bug will help the Teacher be a Love Bug Teacher and bring love back to the classroom. Students in time will do things for her in a love bug fashion, or because they love her. Later because they love themselves and choose to be loving. The Teacher's role will become very important to: a) provide a positive class climate, b) provide a supportive learning environment, c) to improve self-love and image as a foundation for academic success.

The Love Bug is a friendly germ that creates a disease in which children can swim around in and be free to be. Teaching the Love Bug terminology will be a germ spreading a disease of self-love. In time, the students will use the Love Bug phrase for their expressions of love, kindness, and needs.

Love Bug Center/Nest

The Love Bug area is an area that welcomes students to a relaxing and non-threatening atmosphere.

Ideas:

a rug for children to sit upon

paper and pencil available

classroom rules posted

two chairs

a bean bag for a meditating medium

heart shaped objects

positive pictures

The Love Bug resting in a nest

Self-esteem books

cassette player with cassettes

music and stories on cassettes

sweat lodge appearance

etc.

Be creative and look to the cultural identity of the class to enhance the decor. Colors can be warm and soothing.

Cassette Recorder with Cassettes:

Teach the children how to record their own voices. It will be fun as they learn to talk and share themselves. Be patient. At first, the activity will be intriguing, but its purpose will surface.

Cassette Tapes:

Tape 1: A recording of the Love Bug welcoming them to the center and encouraging them to record their feelings.

Example: "Hi. I'm the Love Bug. I'm glad you have come to sit with me. Pick me up and hold me. When you feel like it, hug me, and hold me while you are thinking. How do you feel today? Sad? Happy? Angry? Worried? Hurt? Nervous? Quiet? Noisy? Can't sit still? Tell me how you feel. I'm your Love Bug. I love you!"

Tape 2: soft, soothing music

Tape 3: flute music

Tape 4: Cultural music mixed with soft music

Tape 5: Stories on alcohol/substance abuse

Tape 6: Self-esteem stories and encouragements

Tape 7: Recordings of family members to their child - always a great surprise!

Positive Pictures:

Pictures that show love, good self-esteem, and anything wholesome. Also, in the pile, put a few pictures depicting dysfunctional families and para-alcoholic consequences.

Art work is also relaxing.

Charts with feeling on them.

Books:

A variety of books to touch, flip through, and relax with.

Costs:

If supplies cannot be purchased, the purpose of the Love Bug can still be stressed and used. The area can be a place to just get quiet inside one's self and to learn self-love. Make the area warm as an extension of your own creative, loving feelings.

Love Bug Classroom Rules

The Love Bug will teach us some Love Bug classroom rules. Go through each rule, explaining the meanings as you feel them. Larger cards can be hung in the classroom and a set of cards can be used to help the Teacher with discipline.

When the class needs quiet feet, show the card by moving it around where all can see, and if needed set it on an easel as a reminder.

Remember time spans and do not expect children to be quiet and in perfect form the whole day. To expect that is unrealistic!

Reward them for following rules by showing the fun card and do a fingerplay, song, an exercise, etc.

Also, whenever one student needs quiet feet, show him the card, and then reward him for following the rule.

Stickers, pieces of treats (whenever appropriate), a hug, ruffled hair, a thank you, can be rewards. Be creative.

Each reward comes with a remark, "You followed the Quiet Feet rule. I'm going to give you a Love Bug. Here's a sticker for you. Thank you."

Love Bug miniatures can be made out of available material (paper, salt dough, fabric, etc.) with the child's name on it and set on one's desk or table.

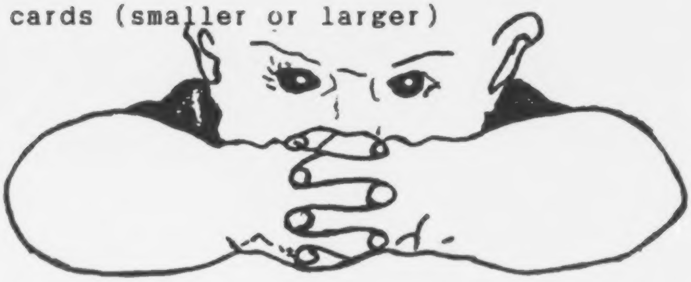
Love Bug ideas become positive. Touch whenever possible and sincerely. Reward the child with a hug or just greet him with a hug. Good-byes make nice hugs. Words as, "I want to give you a Love Bug", and then hug the child, will promote a positive tone in the classroom.

When a child rewards you or gives you something, recognize the gestures as a Love Bug.

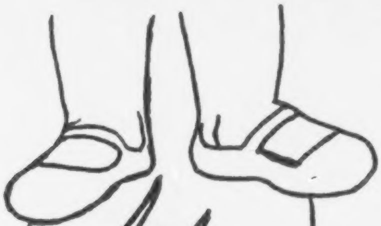
The classroom rules will help a child to learn patience. The child will stop to look at the picture on the card, think, and pull from inner roots to follow.

Love Bug Classroom Rules

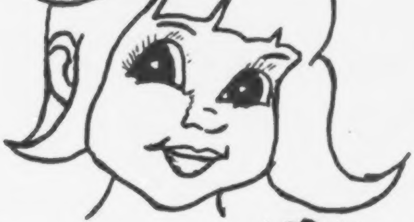
8x10 cards (smaller or larger)



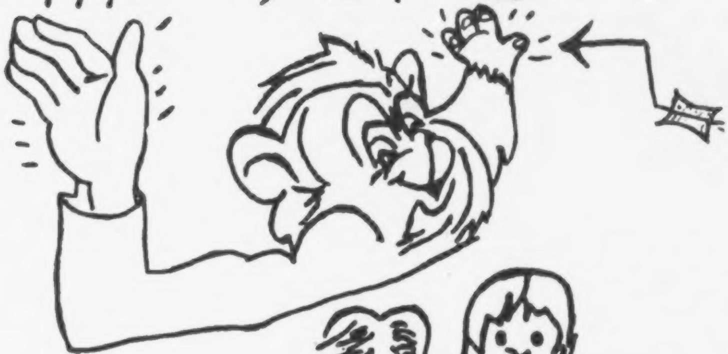
Quiet Hands



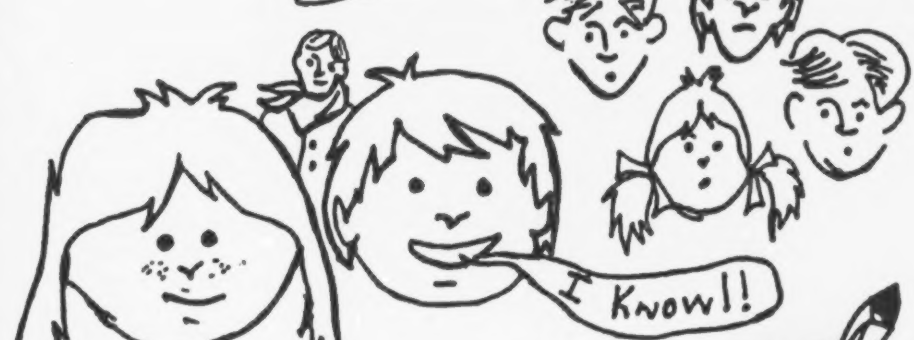
Quiet Feet



Quiet Mouth



Question Hand



Talk

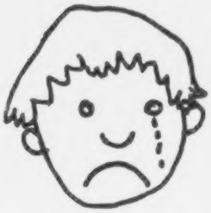
(first one to answer, doesn't need to raise a hand)

Fun-wiggle time

BUGGEY TIME

Feeling Cards

Sad Feeling Card



Sometimes we come to school so sad because we didn't eat breakfast, or somebody was yelling (then yell) and it hurt us inside. When that happens we can go to the Love Bug Nest, put the sand timer on, and sit down. (Actually go to the area and sit down and go through the motions of your instructions). You can listen to the music to help you relax or get better inside. (Let everyone hear the music). You can record your voice and tell the Love Bug how you feel. (Of course, later in years, the Love Bug turns out to be yourself, but they begin by talking to the Love Bug and recording their feelings). Actually record some voices.

Also, you can look at pictures, a book, draw, write your feelings down, or just sit and be quiet.

Go through other cards and explain.

Happy Face Feeling Card

Sometimes we feel so happy inside, when we get to school. Maybe it's our birthday or we have a new shirt or dress. We can go to the Love Bug Nest and give Love Bug a hug, or we can tell the Teacher, the other children in class, or help the Teacher, and just do happy work all day. (Pantomime the ideas).

Create Your Own Feeling Cards

Some feelings are being: Angry, hurt, lonely, tired, sad, happy, nervous, worried, noisy, mad, sick, sharing, playing nicely, taking turns, etc.

You'll know what feeling cards to create as you get acquainted with the students. Understanding and sharing feelings will lead to the recording of them. Remember, para-alcoholic children do not trust easily, so listen carefully and patiently.

Usage of the Love Bug Model

Introduce the Love Bug to the class and pass it around for all to hold and become familiar with.

A skit or using the feeling cards and class rules will help the children know the times the Love Bug center is shared. Ideas must be shared daily until the students understand the concept of the Love Bug Nest.

One feeling card a day can help them understand emotions they may feel. As a Teacher you must have your sensors working to know what needs your class have. These needs may change as you get closer to the children and learn more of their situations and personalities. Don't be afraid to experiment and listen to your inner voice.

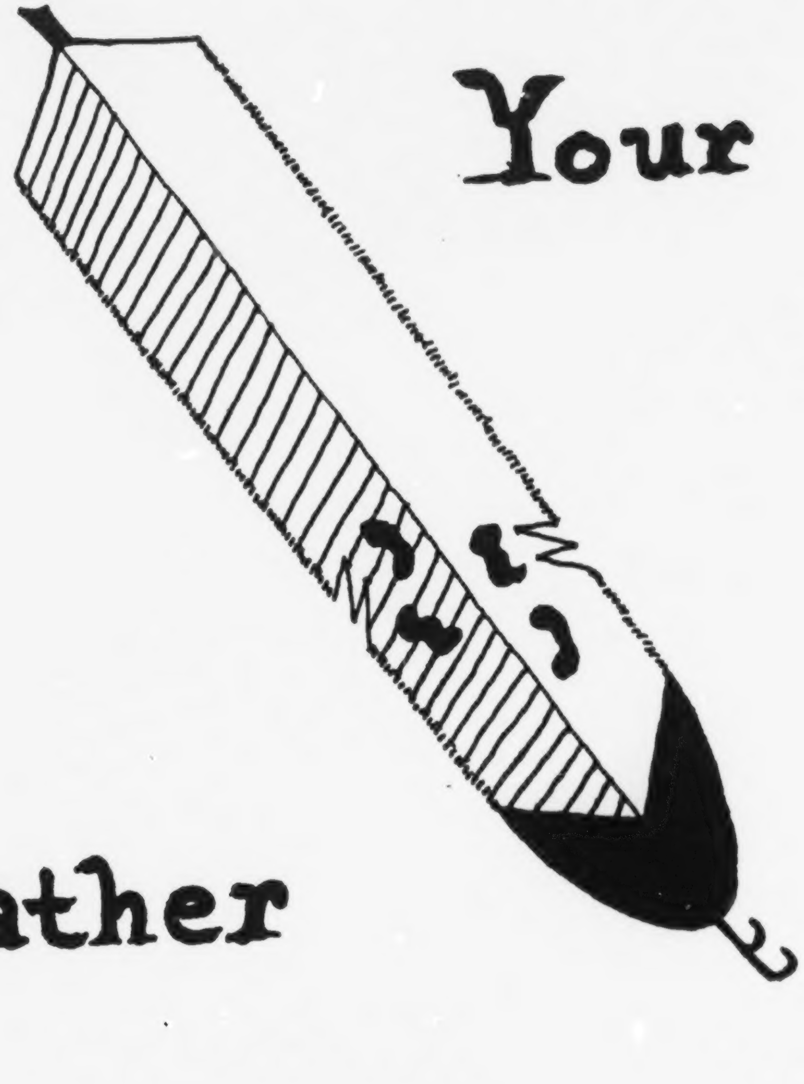
Take time to have all children record their voices. This time will be beneficial in the long run. Some may need a little prodding or may completely withdraw. Be patient, in time, they'll all love their recorded voices.

A video camera could also be used to film students. This helps them to eventually open up and to share themselves.

Record feelings once or twice a month according to needs and time.

Hearing themselves on the recorder will excite and embarrass them. The object is not the time they want with the Love Bug recording, but what they'll begin to do because of the Love Bug.

Earn Your Feather



EARN YOUR FEATHER

The Indians, long ago, had beautiful ways of expressing ideas. The sun is our father, the earth is our mother, the evening star our brother, the morning star our sister, the milky way is the pathway of spirits, the thunderbird is the spirit of the north wind, and the northern lights are the campfires of our departed fathers, and slowly one can see that these ideas come from a people close to nature.

So much love emulates as an Indian puts his ear to the ground and listens, or touches a tree to ask of its branches for a fire, and in each tender belief the Indian teaches that love is everywhere, like falling leaves.

Love for nature is the calm of one's own soul. Bring a child back to the center of himself and he will fly high as an eagle in flight.

The Chieftains eagle bonnet is typical of the Plains Indians, and though it may not depict the tribe the children belong to, the idea that an Indian must earn feathers is universal.

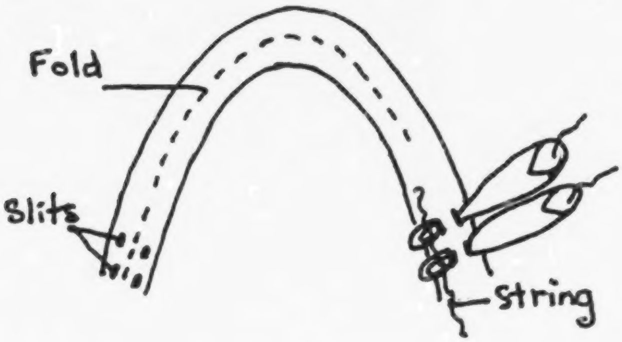
The eagle soars upward and a child should remember the feelings of values, so lovely expressed in Indian traditions. Let a child learn to soar upward and to represent his achievements by a feather, soaring with the eagle.

The eagle sends messages and returns them from the land of the spirits, and this flight of purpose, is a pulling from inner roots, deep inside where love begins.

CHIEFTAIN EAGLE BONNET

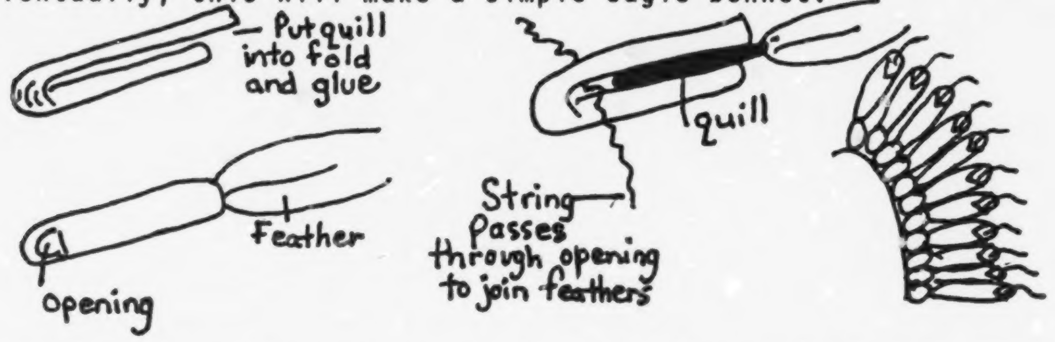
The type of bonnet made can be adjusted according to the finances available. If money is unavailable, construction paper or old material from a dress or shirt, can be used.

Cut the material between 3 feet and 5 feet long and about 10 inches to 12 inches wide. Fold the material in half and make markings about 1 inch to 2 inches apart. In each spot, cut a small slit in 2 places, as a slit to poke the feather through.



Put the quill into a fold of construction paper, felt, or material about 3 inches long, 1 inch wide, and make sure there is an opening at the end of the fold, so that a string can go through it, and then glue it in place. Put the feather into the slits and then string a long 3 foot or 5 foot string or yarn through the opening and keep adding feathers as they are earned.

Eventually, this will make a simple eagle bonnet.


Put quill into fold and glue
Feather
Opening
quill
String passes through opening to join feathers

Sometimes if parents are aware of the project and its purpose, they will help the child create a bonnet and all one has to do is add the feathers when they are earned. This project can be a feather earned.

The bonnet is given to a child twice a year to wear during a small ceremony. One before Christmas break and one at the end of the school year. The last ceremony is very special, inviting parents and family to attend. The child will be given the bonnet at the last ceremony. Hopefully, the meaning carries over into the child's life.

The ceremony can be a creative moment planned by the teacher, parent, Indian dancers and singers, or by any representative chosen to help the class.

Example: All the students will walk and face the east, then the representative will mark their cheeks with red or white paint, and place the bonnets on their heads.

A song and speech will follow by the representative and teacher.

The representative could be:

a medicine man or woman
a Tribal Chairman
a Tribal Council person
a Principal or leader in education
an influential elder in the tribe
a grandfather
a grandmother
a reigning Indian princess or queen
a veteran
anyone who has earned a feather and walks in honor for the people

Each tribe is different, and to do the ceremony completely traditionally will create a host of situations, so keep it in the context of the school arena, for the purpose of promoting educational success and self-love.

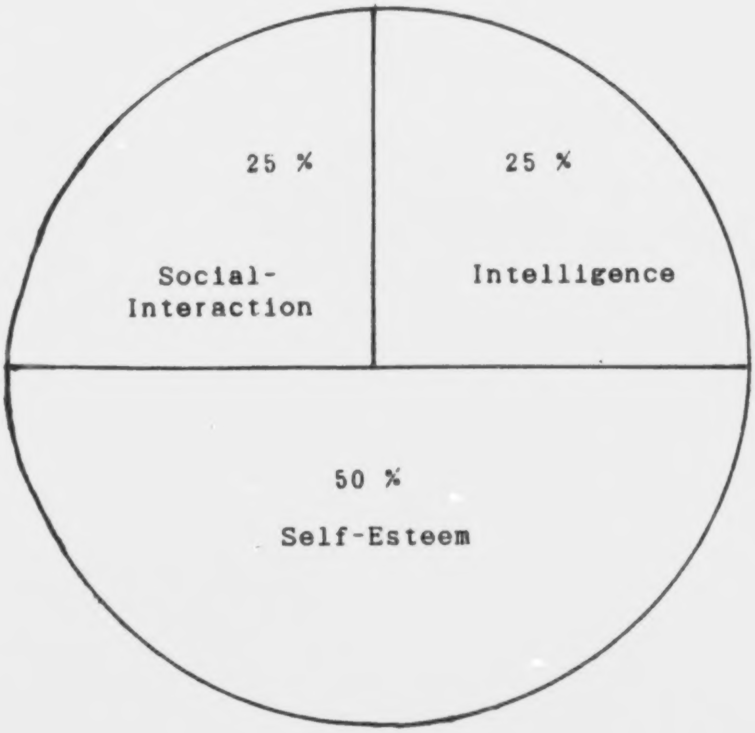
As a teacher, you will know the challenges and goals for the students. Some goals will be determined by lesson objectives, and some may be individualized to a student's needs.

The object is to provide an atmosphere for growth, wherein one pulls from the inside out.

Whenever an accomplishment is made, do a small ceremony where the child puts a feather (in a slit) on the headdress. Have him pat himself with an Indian compliment and say "hoot". Others can join in and even shout or clap. This is an Indian way of rewarding self for pulling from inner roots.

This behavior can develop into a habit of recognizing one's abilities as an extension of self. It can also build self-confidence and help one to see the capabilities of others.

Self-love can begin in a small child, and this exercise, will promote the growth towards a true sense of self-worth.



HOW A CHILD LEARNS

New and Improved Kids
Box 1048
Santa Monica, CA 90406

EARN YOUR FEATHER

Examples of Objectives or Goals in Earning a Feather:

Standing towards the east

Learning a song (traditional)

Learning a dance

Learning a chant

Learning a talent

Learning a concept

Teaching someone something

Helping someone over a period of time

Learning Indian sign language

Count 1-20

Draw Count 1-10

Say the alphabet

Vowels

Consonants

100% on spelling for a period of time

Record 5 stories one has written

Record regularly on the Love Bug machine

Exercise Program

Phonics

Make a miniature model of an Indian earth lodge

Indian Ways

Teaching cultural information is a way to motivate the self-love and performance of students. The Indian Ways do not just provide a security and an identity, but it penetrates the activity of thought, to invite one to bear fruit and become the spirit that moves him.

The Indian Ways will help bring the children and their communities up to standards, not the standards back to the community, "Tow your brother's boat across and lo, your own has reached the shore."

Practice the Indian Ways at school, at appropriate times, and you'll see that it is the doer who gains. It is in persistency that the students will most likely find victory.

Moments of silence can be the time the whole class faces the east and silently repeats what they want to be when they grow up. Example: "I am a Love Bug boy/girl who is an astronaut." Indian children need to internally move, so that their self-love helps them ride the waves of life. (Older students can silently repeat their ambitions already accomplished.)

Run as a class each morning or before class lets out. Raise your arms above the head, look up, yell appropriately, give respect to the skies (actually it's to the Creator, but school bands religious prayers), and run back to class.

This can be a creative outlet for hyper children. Believe me, there are days when a teacher needs an outlet too!

There are so many elements of the Indian Ways that can be utilized in the educational arena. The purposes coincide with many current programs that deal effectively with dysfunctional families and low self-esteem. Problems do bring wisdom, if solutions are pulled from inner roots of self-love.

THE INDIAN WAY

PRACTICE	TEACHES:
Talking Circle:	Express emotions (talk) Feedback, Recording
Peace Pipe:	Negotiating
Sweat Lodge:	Meditating, Prayer Cleansing with mother earth
Facing the East: (walking to face the sun)	Feeling capable - self-worth Listen, be patient Balance, Inspiration Self-evaluation (Time Out)
Earn Your Feather:	Develop interests, talents There are rules, values Feeling capable Be willing to learn new things
Pow-Wow:	Unity, Song-Dance Creative Outlet
Give Aways:	Be lovable Building and helping others
Death:	Feeling lovable Compassion, Unity
Indian Chant: (hoot)	Rewarding Praising self and others Self-Love

Warrior-Chief-Princess-Maiden - (STATUS)	Role Model Honor from people Respect for others
Ceremonial:	Alternative to negatives Pull from inner roots Spiritual guidance Balance with all creations
White-Hairs:	To live a long life Wisdom
Running:	Creative Outlet, Strength Keeping rhythm with self
Circle of Life:	Keeping in touch with our world Hearts touch as we sing and dance
Drum:	Talks to us about us Echo and beat of hearts
Eagle:	Messengers to carry thoughts to a higher power

BACKGROUND

Reasons Knowledge Questions Thinking

How can the Native American Student stand outside the hoop, looking from outside his body inside, when rules of reasons encounter his thinking at school? He fights the battle of education, but knows that one does not fight with reasons alone, for reasons are not always big enough for one's encounters. He is told not to seek for reasons, but to let things be, as the Creator said it should be. The river runs in the forest because of the Creator's knowledge, and to keep it running, one must bow to the Creator in gratitude. Just as the river flows, so can your mind. Let the Creator fill it at all the places you stop and think, for He has stopped at all those places, at a rock, beside a tree, on a hill, etc. No need to seek, for if you listen and keep your spirit in readiness, Grandfather, will permit a true understanding of messages. This way, you are at the center of the hoop.

Self-esteem How to learn Touch Speech

An Indian student, is an earth person. He is the fire that warms the earth, a spiritual force that absorbs the earth. He clothes himself each day, but realizes he needs neither moccasins nor lance, neither drum or pipe, but that each of these things needs him, his touch, his breath. All things are as toys, as something that in the past helps him learn balance, order, and control. The Indian is to stand outside the hoop, looking from outside his body inside, and then waits to be called, so that he can recognize his own soul. For him to speak out or raise his hand to talk, makes him a seeker. It would be better to make a song, for its tune would not offend anyone. Here, you can be adventurous and cross the lines between thoughts and guesses.

Long hair Long life Respect

The Indian has a feeling that his hair is something that clings to life, determined to stay alive on earth. It is wished that one's hair gets white, so that you live a long life and can be called a Grandfather or Grandmother, for it is the white-hairs who keep legends alive. One's hair shows respect and a child can give some of his hair to a relative or friend, as a token of caring. Long hair is symbolic to mother earth's hair, the grass. It is giving respect and honor to one's own mother. The whites took this tradition away and even have asked that Indians cut their hair to play basketball. Take away respect -- take away respect to one's own mother.

Feather   Reaching great heights

Feathers from an eagle represents a desire to soar with the bird - the cloud bird. It is not a decoration in your hair, but provides a symbol of courage. You place the feather in your hair as your tribe dictates, to let you remember that you wear something that once touched the clouds. The feather is where the sky meets earth or the eagle and you. Prayers travel on the wings of birds, lifting one to greater heights.

Touch   Love   Courting

Within the tee-pee, touch sparks the life-giving seeds of spiritual roots. Love's design was being poked by a tree branch, stick, or having a rock thrown at one. Flirting glances, dancing across from each other, and a flute or violin showering a breath of feelings, started the trail of love. Sacred feelings are kept within the walls of one's home. In public, the fire's drink (alcohol) brings a nasty touch, but the warmth of the home fires is the lasting energy of love. Touches were for babies and the sick. Inner strength was to be full and not needed.

Discipline Values

Children listen to stories of the yellow coyote who is a mystical messenger, coming in the forms he wishes, in order to teach values to the youth. Bugs from your hair will drag you by the hair to the river and you may drown if you don't keep your hair brushed and clean. Lesson: Personal hygiene is important. Yellow Coyote changed his appearance by putting a mold on his face and flirted with his own daughter, who was very beautiful. The wife recognized him because of his nature and chased him away. lesson: He is a real coyote. Outside things can't remake the inside of you, so be careful that you mold the inside of you with much care, or you may commit wrong. A woman's nose was nipped off at the tip if she committed wrong against her spirit self (fornication -

adultery), and the warrior was abandoned from the tribe or both. Yellow Coyote warned of these things, yet many women actually got their noses cut-off at the tip, with a knife. Traditional teaching methods gave imaginative minds the rigid patterns of behavior.

Song and Dance Food

Mother earth influences the Indian student. He is to imitate the animals in dance, so his eating and nutritional needs are blessings to his body, which is a vehicle of his true power, the spirit. As he dances, the songs become the power for making spiritual contact. Certain foods can't be eaten unless a ritual is performed over the animal giver. Also, some food is left on a plate, ground, or bowl in order to remember the love of dead ones.

Lessons to learn

All living is reverenced, as one looks for the familiar and similarities. Trees are friends, rocks tell stories, fire sticks guide, etc. and each living thing teaches one a lesson. A man should be as a tree, standing firm as his arms protect those who lean on him.

The wind will blow on the tree, as trials on a man, but being rooted, marks a trail for wanderers. Each living thing has power to cure any discomfort, healing all wounds, for renewing the heart.

Status Grouping

The pipe soothes and brings a person's thoughts back to his family and people. Working together is bringing greatness to your own name, not the name to you. As you help the whole, honor comes to you. When you venture alone, leaving others behind, you yield to pride, anger, fear, and lust.

Voice level Complaints

Raising your voice is for a purpose, not a complaint. If a woman screams in giving birth, she brings evil spirits to the scene. Her pain causes her to complain and whine, when love should be the energy of the moment. If one raises his voice, let it be happy or for danger. Harsh, firm, and raised voices cause one to feel confused, hurt, and emotional. This disturbs the center of the soul - a great mystery against calm. Children are noisy animals, and if you don't like noise, don't be a teacher.

Relationships

Talk to each other, sing together, dance together, play with each other, fight with each other, and love each other. Being in pairs or groups leads into the essence of relationships. Sitting with your hands folded and waiting is being without thoughts, be thinking. There is an outer discipline to relationships as well as an inner. The true form of living is to be disciplined with the lid off. To be creative. Everything must begin inside, and it must be free to evolve, as the river.

Skills Tactile methods Wisdom

When growing, one is to learn what the elders know. Pictures are drawn, or actual experiences take place. To learn about beans and corn, the main food staples, one must go to the field and work a garden from beginning to end, until the food is blessed to eat. Hearing the lesson in a voice with a different ear, an ear with the power to hear another man's thought. Knowledge from an elder is wisdom that one must gain. Steps lead to that understanding and no steps can be passed over. All the movement in life, and out of it, is to find a condition of peace. Harmony is the inner roots moving outward.

These feelings portray the life-style of the Indians, before the government forced them into a role of so-called, civilization.

Indians have a foundation to be enriched. There is a movement to promote their background, but it is still done in English. Build on the entry characteristics of these children, rather than replace.

Indians are expected to progress in the academic and cognitive skills in the early years, by using English, and to compete and be compared equally with monolingual English-speaking peers. This is a modern version of past government policies, more effectively assuming that L2, or English, will develop the child's English skills and academic success.

Teach the Indians in their L1, no matter what the L1 is.

The Circle of Life was entered by strangers, leaving an Indian naked and vulnerable. Retraining his processes to think and learn, left his fire, the inside of him, unable to live. His freedom to be was taken, and replaced by values foreign to him. This movement lingered in Indian souls as the scarring of self-love or self-esteem.

Dr. Saul Schanberg and Tiffany Field, Child Psychologist states, "Babies who are held are more alert, healthier. But without hugs and caresses, people of all ages can sicken and grow touch-starved."

Evidence about touch is so plentiful that hospitals now encourage large-scale touching with patients.

THOUGHTS:

* In the classroom, who rejects touch?
* In the classroom, who lets you touch them but moves away?
* In the classroom, whose body gets stiff and rigid when touched?
* In the classroom, who wants more touching than usual?
* In the classroom, who shows fear or makes shady comments when touched?

MAKE A LIST AND OBSERVE BEHAVIORS.

* TOUCH may be a:

hug, touching one's arm or shoulder, ruffling the hair, nothing too demonstrative

During the eradication era of Indians, children went off to boarding schools starved for their mother's touch. Research states that people who don't receive much affection or touch as children, don't touch much as adults. Many of the parents today, were the children of this period of time, causing the cycle to continue.

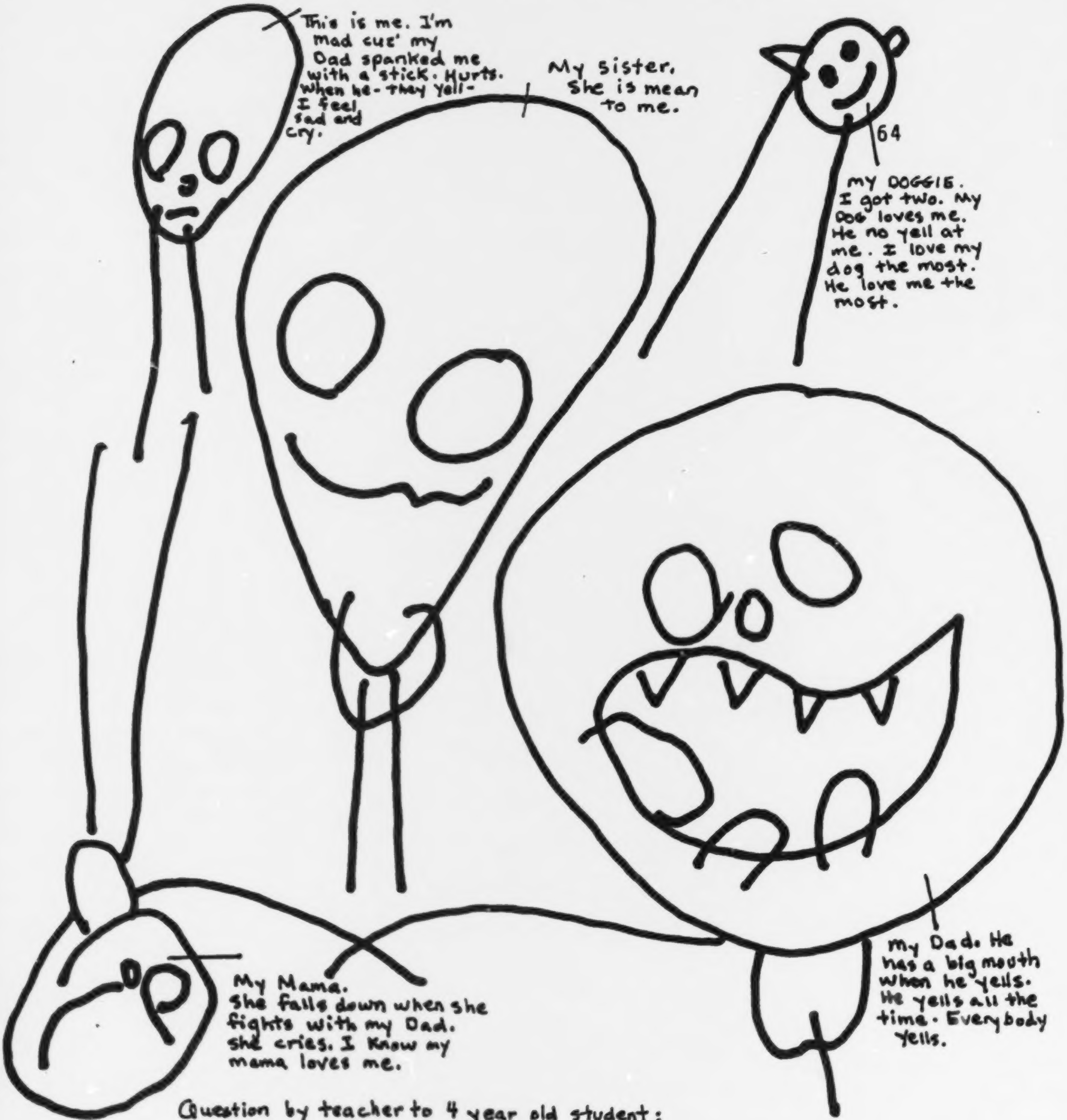
Now, add to this cycle alcoholic/substance abuse, and think of the consequences it fosters.

Language, touch, and self-love or self-esteem, are the areas of concern to be targeted.

Past policies and the epidemic of alcoholism proves that there is a need for strong families where a child can be rooted in a strong sense of self-worth, identity, and values.

Government policies and past structures undermined an Indian's cultural identity, attempted to eradicate their first language, and over-exposed them to English and a new civilization, that in the process, nothing was internalized. Underlying emotions were neglected. Excellence in education breathes through behavior and attitude, which is an internal issue. The vision inside an Indian must come back to him.

Inner Self of a Child


This is me. I'm mad cuz' my Dad spanked me with a stick. Hurts. When he- they yell- I feel sad and cry.
My sister. She is mean to me.
64
my DOGGIE. I got two. My Dog loves me. He no yell at me. I love my dog the most. He love me the most.
My Mama. She falls down when she fights with my Dad. She cries. I know my mama loves me.
my Dad. He has a big mouth when he yells. He yells all the time. Everybody yells.

Question by teacher to 4 year old student:
"Do you love your family?"

This picture was then drawn. The child explained the drawing, as the teacher wrote down the comments.
He further mentioned: "I want my Mama and Daddy. I'm bad boy. I don't like yelling. I am mad. I cry. It hurts when I spanked. I love my dog. He, two of them love me the most."

Your Inner Self

Don't
Forget!

"Your childhood, in an actual, literal sense, exists within you now. It affects everything you do, everything you feel."

"The child you once were continues to survive inside your adult shell."

"Whether we like it or not, we are simultaneously the child we once were, who lives in the emotional atmosphere of the past and often interferes in the present, and an adult who tries to forget the past and live wholly in the present. The child you once were can balk or frustrate your adult satisfactions, embarrass and harass you, make you sick--or enrich your life."

"Each of us carries within him his 'inner child of the past' -- a set of feelings and attitudes brought from childhood."

"'Why do I act this way when I don't really want to?' These are familiar questions when the 'child of the past' and the adult-of-the-present are contending."

"Strenuous efforts have been made to discover what influences and experiences affect the feelings of a child about himself."

"We have a persistent inclination to recreate within ourselves this past family atmosphere and the attitudes of our parents toward us even if they are hurtful."

"Alcoholism sometimes may be a sign of rejection in childhood."

Missildine, Hugh. Your Inner Child of the Past. First Pocket Books, New York, 1982.

Love Bug Model

1) Assess the children from alcohol/substance abuse families

Para-alcoholic - the effects of alcohol/substance abuse are significant and occur throughout a child's life span. The child's emotions coupled with adult-like behavior, produces stress and chaos in a child.

They pretend and are not encouraged to express true feelings, to ask to be cared for in meeting their basic needs, and are not reinforced when forming values or interests, so the Love Bug can encourage their own love to emerge.

Para-alcoholic children emotionally feel a need to hurry up and grow up, take charge, and act older or like an adult.

Identify them and then implement the ideas at the Love Bug Center that they are not alone and can't be blamed for their family's addictions. Let them feel rest; let them make choices; let them risk pain and hurt; let them try out new behaviors with the Love Bug.

Using pictures depicting alcohol and co-dependent behaviors, will help to open the door to self-expression. It will be helpful to encourage students towards their own needs being met, so that the para-alcoholic behaviors can be explained.

2) Provide a positive classroom climate by setting up the Love Bug area and model

The Love Bug will bring love back to the classroom. The Teacher's role is very important in being a role model of love. The Love Bug will help them parent themselves and to form a detachment. We can't make daddy quit drinking, but we can help you to feel better. Choosing to be loving creates a peace in oneself.

I believe kids can get a buzz or a high from the warmth of love. The child should not just depend on the Teacher, but to work with the Teacher, and realize he must have an active role in his destiny. It's easier not to feel the hurt, guilt, and anger by living outside the problem and family, almost in a fantasy, and to blame the alcoholic, but the child must realize that love begins with him.

3) Improve instruction by teaching in the child's first language to enhance academic achievement

Para-alcoholic and bilingual students are already struggling with low self-esteem, so instructing them in their first language will enhance their readiness to grasp the basic skills and feel confident and successful. Let them have hope and freedom to be. (Though language is not the main focus of the Love Bug Model, it is important). The Love Bug should be an expression of the child, as he is, with an Indian language skill or English skill.

4) Improve their self-love by learning the Love Bug Model of touch

Indian children do not receive much touch, hugging, or love expressions, especially as they get older. The Love Bug will be a tool to learn ways of being loving, to ones self and others. It isn't the fact that we haven't been loved, but rather that we haven't learned the skills to love.

5) Improve stress through expression and communication, by having them record their feelings at the Love Bug area; writing in scribbles and reading them aloud, and promoting lots of time to expression and talking

Talking will not only be an outlet to release stress, but it will become a survival technique for being one's true self. It will also provide means by which one can become a good writer, reader, and using knowledge to gain the ability to cross two bridges of life.

6) To include the cultural identity of the child

Running or walking to the sun, a sweat lodge ceremonial, etc. are traditions of Indians that encourage self-evaluation, and finding peace and harmony with self and the Creator.

Religious elements are not enforced in a school setting, but aspects of the traditions, as the self-evaluation concept, can be implemented, and does help one to learn self-love.

(It is the opinion of the writer that Indian children should be allowed to face the east before school and to remember the Creator in one's struggle for identity and success. Many traditions were forced out of the life-style, with state and government policies, but it is a tradition to honor the Creator at any public gathering, to help teach children the respect for parents, grandparents, the old ones, and a higher power. It is not the Creator that poses the problem, but the lack of his influence in one's life. This is the cry of the ancestors, and the understanding of it is pushed away when a child is learning. This is sadness.)

Music in song and dance must return to the classroom as an avenue to build an outlet for stress and to coincide with crafts that tell a story. Many baskets weave the air channel in which a path is given to direct troubled souls to move outside the hoop, into the sky, so that souls can be rejuvenated with new energy. Native Americans love music and dance for varied reasons.

Positive Outlook

Indian crafts prove that twigs are bent into shape, not snapped. So are humans. Productive endurance engrains permanent change, and from the sorrow the Indians have experienced, they can enlarge their minds for greater joy and success.

Patience and endurance is more than waiting for a wanted result, or accepting things from the past, but it is to act for oneself by magnifying upon what is allotted one now. It isn't just the passage of time, but the passage of the soul. Though the Indian has been tossed about in the sea of circumstances, one must respect the process of time as an excavation into the Indian's heart to return.

Roots of the Indians will rebuild. They were like flowers, and one just does not pull up roots to see how the flower is doing. They must be rooted in the soil of self-love and allowed the freedom to be; and then the thorns will cause no change in the captive smell of a flower's beauty. Their roots cry out, hear them. Their process of time has been the tutoring of mortality.

Hoot

Self-Love

BEST COPY AVAILABLE

CLARIFICATION OF HOOT

So many times parents are dealing with their own self-esteem problems. The children are not met at eye level or listened to patiently or carefully. This lack of self-love passes on to the children. Instead of praises for loving and capable behaviors, the children receive and hear many negative comments. It becomes imperative that parents find alternative skills to hitting, yelling, and belittling.

The Hoot allows a child to be praised. Each time a child accomplishes a task, he sees he is capable. If the task is creative, his design can never be wrong. If the task is a basic skill, the wrong can be corrected. After each task, he draws from his inner roots, and utters, "Hoot." He is capable! Self-confidence and love grow as he accumulates the praises, as a reflection of self. Many times a chart, listing all one has accomplished, becomes a tangible reminder of one's abilities. Can you imagine a child, carrying around a three foot chart of positive feedback? Slowly the negatives from his family and community can be attacked by the Hoot.

Conceited, critical, and judgmental feelings come from low self-esteem. The Hoot is an individual cry of accomplishment and should never be compared to another student. Have the child see his own growth and design.

Competition is high spirited at times, but the Love Bug will remind all participants that earning a Hoot comes if one chooses to be loving. Hoot is said because one loves himself and is a friend to self. One chooses to be loving because that is how one wants to be and feel.

The Hoot continues to teach one to be responsible for feelings and behaviors. It is so easy to blame someone else for one's anger and problems, but no one can bring us anger or ugly feelings, unless we choose to have them. Choosing to be a Love Bug person will help one to have inner peace, inspite of all the negatives expressed.

Hoot is more than an Indian expression. Hoot is like facing a dark tunnel and not seeing the light at the end, but believing in self to get you there. Once one sees how special it is to be one's self, one carries more inner strength to choose the best for self.

LOVE BUG MISSION

BEFORE YOU CAN PASS THE GERMS OF THE LOVE BUG MODEL,
YOU MUST MAKE SURE...
YOU ARE INFECTED.
THE "BUZZ" FROM THE "LOVE BUGS",
WILL CREATE
AN INCURABLE DISEASE.

PROGNOSIS: FATAL LOVE SYMPTOMS.
TO LAST A LIFE TIME!

AUTHORSHIP STATEMENT

I am Yellow Coyote, and testify that the Love Bug Model, is written with my touch, my breath, and my spirit. I honor those who have touched me with their minds and hearts, and respect my ancestors who have left for me a trail to learn upon. I soar with wings to fly towards the beat of the little ones, and respect the lives of those who will live with new noises and different drum beats. This is a dream I dreamed, when once in search of self, in the forest of life. Love unites all. My touch I leave with you.

I have spoken...............

APPENDIX B

Para-alcoholic Charts

WHAT IS CO-DEPENDENCY?

MY GOOD FEELINGS ABOUT WHO I AM STEM FROM BEING LIKED BY YOU.

MY GOOD FEELINGS ABOUT WHO I AM STEM FROM RECEIVING APPROVAL BY YOU.

YOUR STRUGGLES AFFECT MY SERENITY.

MY MENTAL ATTENTION FOCUSES ON SOLVING YOUR PROBLEMS OR RELIEVING YOUR PAIN.

MY MENTAL ATTENTION IS FOCUSED ON PLEASING YOU.

MY MENTAL ATTENTION IS FOCUSED ON PROTECTING YOU.

MY MENTAL ATTENTION IS FOCUSED ON MANIPULATING YOU "TO DO IT MY WAY".

MY SELF-ESTEEM IS BOLSTERED BY RELIEVING YOUR PAIN.

MY OWN HOBBIES AND INTERESTS ARE PUT ASIDE. MY TIME IS SPENT SHARING YOUR INTERESTS AND HOBBIES.

YOUR CLOTHING AND PERSONAL APPEARANCE IS DICTATED BY MY DESIRES AS I FEEL YOU ARE A REFLECTION OF ME.

YOUR BEHAVIOR IS DICTATED BY MY DESIRES AS I FEEL YOU ARE A REFLECTION OF ME.

I AM NOT AWARE OF HOW I FEEL; I AM AWARE OF HOW YOU FEEL. I AM NOT AWARE OF WHAT I WANT; I ASK WHAT YOU WANT. IF I AM NOT AWARE, I ASSUME.

THE DREAMS I HAVE FOR MY FUTURE ARE LINKED TO YOU.

MY FEAR OF REJECTION DETERMINES WHAT I SAY AND DO.

MY FEAR OF YOUR ANGER DETERMINES WHAT I SAY AND DO.

I USE GIVING AS A WAY OF FEELING SAFE IN OUR RELATIONSHIP.

MY SOCIAL CIRCLE DIMINISHES AS I INVOLVE MYSELF WITH YOU.

I PUT MY VALUES ASIDE IN ORDER TO CONNECT WITH YOU.

I VALUE YOUR OPINION AND WAY OF DOING THINGS MORE THAN MY OWN.

THE QUALITY OF MY LIFE IS IN RELATION TO THE QUALITY OF YOURS.

CHARACTERISTICS OF ADULT CHILDREN OF ALCOHOLICS

Fear of trusting: Children of alcoholics often grew up in family systems that were unpredictable and unresponsive to the needs of children. Children grew up trusting themselves more than others in terms of self care.

Pervasive sense of guilt: Often children in alcoholic families grow up with a sense of total helplessness. Frequently these children gain control in their lives by believing that they cause the responses and behaviors of others rather than feeling the victims of the behavior.

Hyperresponsibility or chronic irresponsibility: Children from alcoholic families become hypervigilant in response to their environments, again believing that their actions determine the behaviors of others. Some give up, feeling that nothing they could do will ever be good enough.

Perfectionistic: Children in alcoholic families develop a fear of making mistakes or being "visible". They walk on eggs in fear of results of doing something wrong.

Counter-dependence/fear of dependency: The attitude develops early in life that "I have no needs. I can do it myself thankyou". When needs are repeatedly unmet or parents are'nt there emotionally or physically, children learn to stop needing and in fact fear times of normal dependency.

Need to be in control: Fearing normal feelings leads to compulsive needs to control and live life "in constant [illegible] for living" (S. W-Cruse)

7. Difficulty hearing positives: Because of poor self images developed in childhood, Adult Children either discount positive feedback from others, feel a sense of distrust for those complementing them, or feel a deep feeling of pain or loss upon hearing positive things about themselves.

8. Overachievement or underachievement: ACOA's live in black and white worlds. They often develop patterns in early childhood of trying to gain self-esteem from the outside world, seeking applause instead of love; sometimes giving up and isolating, getting ill, beginning their own substance abuse patterns or dropping out.

9. Poor self images: ACOA's judge themselves extremely harshly internalizing early abuse, neglect, or emotional distance from parents and never feeling "good enough".

10. Compulsive behaviors: Often in attempts to continue delayed grief and pain from the past, ACOA's compulsively work, spend money, eat, exercise, gamble, become addicted to relationships, or behave in other compulsive ways. Sadly many adult children begin their own patterns of compulsive drinking or drug use.

11. Need to be right: Often the need to be always correct, appropriate and "right" replaces an original desire to be loved.

12. Denial: It used to be thought that only the alcoholic was in denial. What is realized today is that all members of the alcoholic family suffer from denial. Denial is one of the major defenses employed by children from dysfunctional families as a means of surviving the early pain of felt abondonment. ACOA's are terrified of abandon ment as adults and will deny al feelings in order to stop the pain of abandonment.

13. Fear of conflict and anger: Be cause of fears of the destructi anger or threat of violence experienced in childhood, and fre quently because of the fear of their own unexpressed rage, ACO develop patterns of placation, seek approval, or isolate when faced with conflict. ACOA's frequently loose their own identities in the process.

14. Chaos junkies: Because of the turmoil and unpredictability in their early lives and subsequen survival roles developed, ACOA' frequently find themselves more comfortable with chaos than wit quiet times. Keeping the chaos going or involving themselves i professions where turmoil exist frequently staves off unresolve grief of the past.

15. Fear of feeling: Expressing feelings or allowing feelings often was not safe or comfortab in an alcoholic family. Childr often were only allowed particu feelings and all others express risked abandonment or angry outbursts from parents. Some child in alcoholic homes, learned fro an alcoholic or co-dependent parent that normal feelings hel the power of life or death or drinking and sobriety. Because they learned to numb out feelin in early childhood, they have

lost the ability to express or feel emotions. Frequently good feelings such as excitement, joy and happiness are sacrificed as well as feelings of anger or sadness. Some Adult Children cry but never allow feelings of anger; other can allow anger but never risk tears.

16. Frequent periods of depression: Anger that is not expressed becomes depressed and frequently all feelings of anger or disappointment are turned in against the child inside. Some Adult Children show signs of depression in early childhood; difficulty sleeping, over and under eating, nightmares, shoplifting, sleepwalking, difficulty in school, etc., and have chemical depression as well as delayed grief.

17. Fear of intimacy: Because of frequently emotionally destructive enmeshments in the alcoholic family, children of alcoholics frequently learn only to play roles or join families with further enmeshment and loss of self, knowing only how to relate with "images" and not themselves and fear getting close for fear of abandonment.

18. Fear on incompetence: "I'm fooling You", because children from alcoholic homes early on learn to please and relate to the world with accaptable images rather than true selves, there is always a felt discrepancy between what is felt inside and what is shown outside thus leading to a belief that "if others really knew me, they wouldn't like me".

19. Hypersensitivity to the needs of others - "I'll act in your play": Survival in alcoholic family frequently meant being constantly aware of the most minor shifts in moods of adults leading the child to be far more aware of what others were doing and feeling than what was being felt inside.

20. Repetitive relationship patterns: Internal beliefs often equal reality and frequently Adult Children find themselves recreating the painful experiences of their childhoods in new relationships. They are drawn to what is familiar and to what is known. Children from healthy families work out childhood traumas in the playroom while Adult Children of Alcoholics find themselves working out painful traumas of the past in real life.

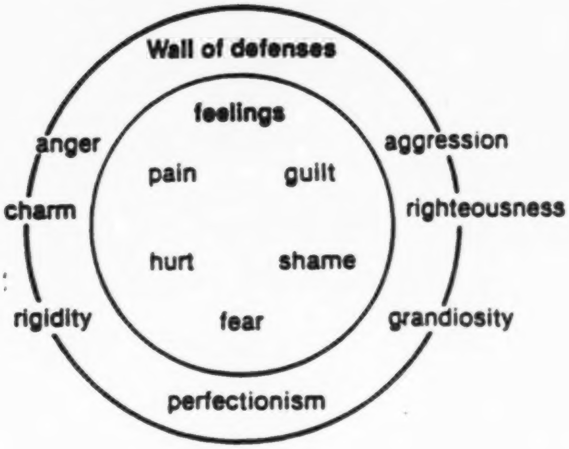
21. Inability to relax, let go and have fun: While other children were busy learning to relate, compete, play and develop social skills, children of alcoholic parents were learning the tough lessons of survival. Living becomes more difficult than continued survival and playing or having fun becomes terrifyingly stressful. The child inside is terrified still of making mistakes or doing it wrong. Letting go means being out of control.

*Jane Middleton-Moz & Lori Dwinell, 1979.

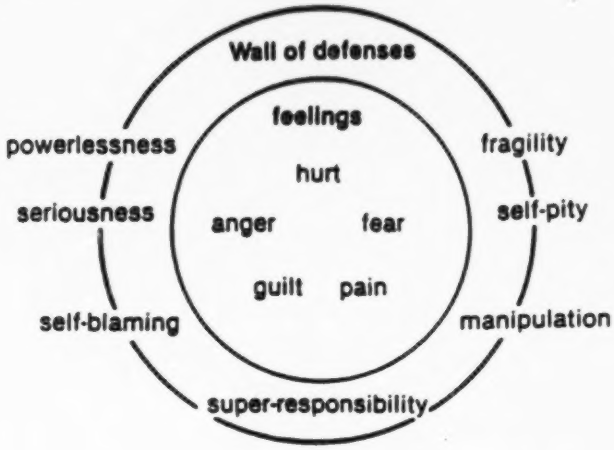
ST. LUKE'S BEHAVIORAL HEALTH CENTER
Phoenix, Arizona
CHEMICAL DEPENDENCY DEPARTMENT — FAMILY FOCUS

WALLS OF DEFENSES

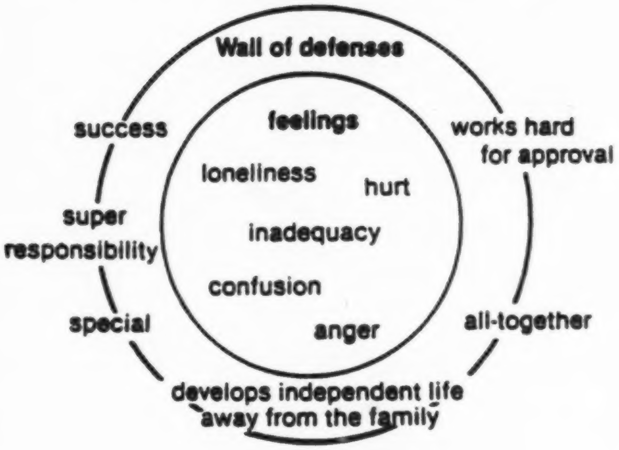
THE CHEMICALLY DEPENDENT


Wall of defenses
feelings
pain
guilt
hurt
shame
fear
anger
aggression
charm
righteousness
rigidity
grandiosity
perfectionism

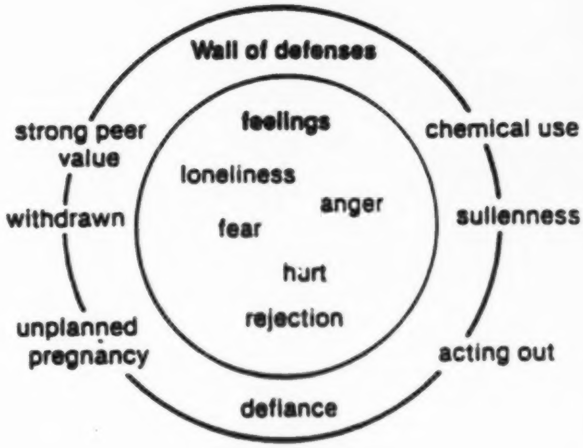
THE CHIEF ENABLER


Wall of defenses
feelings
hurt
anger
fear
guilt
pain
powerlessness
fragility
seriousness
self-pity
self-blaming
manipulation
super-responsibility

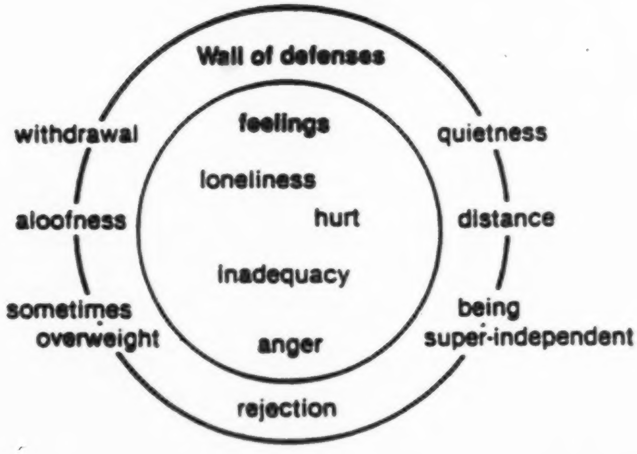
FAMILY HERO


Wall of defenses
feelings
loneliness
hurt
inadequacy
confusion
anger
success
works hard for approval
super responsibility
special
all-together
develops independent life away from the family

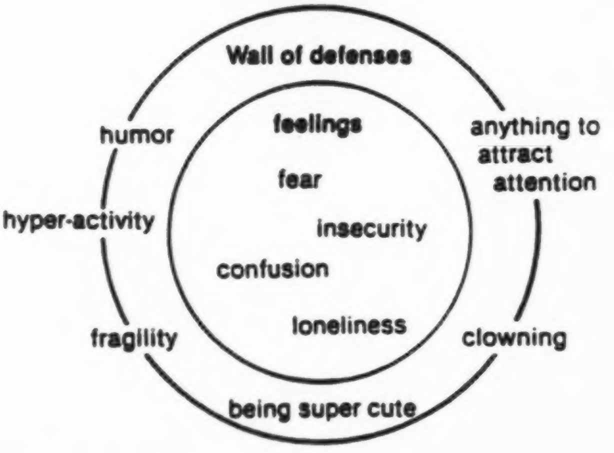
SCAPEGOAT


Wall of defenses
feelings
loneliness
anger
fear
hurt
rejection
strong peer value
chemical use
withdrawn
sullenness
unplanned pregnancy
acting out
defiance

THE LOST CHILD


Wall of defenses
feelings
loneliness
hurt
inadequacy
anger
withdrawal
quietness
aloofness
distance
sometimes overweight
being super-independent
rejection

THE MASCOT


Wall of defenses
feelings
fear
insecurity
confusion
loneliness
humor
anything to attract attention
hyper-activity
fragility
clowning
being super cute

The helpless one will drain the energy of everyone around. We see how fragile the helpless one is, how easily shattered by the slings and arrows of outrageous fortune.

We take care of the helpless. We protect the helpless. And the helpless one remains powerful through incompetence, weakness and successfully conveying frailty.

Low Self-Worth

I know of no sure way to judge what comes first — painful situations that produce low self-worth, low self-esteem. Or a personality heavily structured and weighted with low self-esteem that leads to further painful situations. But I am completely certain that low self-worth is part of a vicious cycle.

This is the vicious cycle: Low self-worth causes a person to behave in ways that are self-defeating, ways that produce negative feedback. Take John, for example. An insurance salesman, he seems caught in a self-defeating cycle. He suffers from low self-worth and is unsure of himself on the job. He communicates his anxiety and apprehension to potential customers and loses them. He's indecisive, and his job performance falters — which makes him feel all the more insecure and incompetent.

Cathy is caught in a similar cycle. She doesn't have very high self-esteem, so when she dates, she dates men who tend to treat her with little respect. They seem to be mainly interested in sex, and if she isn't interested, they're angry and sulk and never call again. If she is interested, they take her for granted — calling whenever they feel like it. Cathy finds herself in a situation where her low self-worth is reconfirmed and sinks even lower.

I am equally certain that growing up in an alcoholic family — or, for that matter, in any other kind of dysfunctional family — lowers the self-worth of the individuals in that family system.

All families fall somewhere on a continuum between painful, dysfunctional family systems, and healthy, optimally functional family systems. The healthier the family system, the higher the sense of self-worth. Similarly, the more painful the system, the more dysfunctional the family, the lower the sense of self-worth in each family member.

On the next page are some useful ways of looking at the relationship between healthy families and self-esteem of the family members.

Painful Family Systems That Lower Self-Worth	**Healthy Family Systems That Build Self-Worth**
1. No-talk rule	1. Communication is open
2. Internalized feelings	2. Open expression of feeling
3. Unspoken expectations	3. Explicit rules
4. Entangled relationships	4. Respect for individuation
5. Manipulation and control	5. Freedom highly valued
6. Chaotic value system	6. Consistent value system
7. Rigid attitudes	7. Open-mindedness
8. Reveres past traditions	8. Creates new traditions
9. Grim atmosphere	9. Pleasant atmosphere
10. Frequent illness	10. Healthy people
11. Dependent relationships	11. Independence and growth
12. Jealousy and suspicion	12. Trust and love

Obviously, troubled families are a prime source of feelings of inadequacy in family members — especially in co-dependents. Burdened with low self-esteem, co-dependents compare their outside appearances, achievements and expectations to other people — people who appear to be functioning much better than the co-dependent.

The co-dependent feels emotionally vulnerable. Hence, there is little true sharing of emotions within the family or with friends. Talk remains at a superficial level. Safe topics. Weather. The job. Chit chat about sports and hobbies.

Co-dependents live as if they are in constant preparation for some coming event — going to school, getting a job, marrying the right person, having a baby, making a living . . . in effect, co-dependents spend a great deal of time in getting ready to get ready.

The rehearsal is over. Life is here. And life is the performance. The busy business of getting prepared prevents the co-dependent from accomplishing small, achievable goals. And it feeds into the co-dependent's already low self-esteem and lowers it further.

Medical Complications

Walter Cannon, Hans Selye, and a score of other researchers have demonstrated the dynamics of stress-produced illness. The strain of keeping volatile feelings inside can contribute to physical illness in the co-dependent. In fact, there are many stress-related illnesses whose onset can be traced to a time of particularly high or acute emotional pain in the co-dependent.

And, more often than not, this pain originates in the family system.

What are some clinical clues that one very likely suffers from co-dependency? According to Dr. Charles L. Whitfield, associate professor of family medicine at the University of Maryland School of Medicine, the co-dependent may exhibit hypochondria, anxiety, depression, insomnia, hyperactivity, By examining the stages of co-dependency, however, we can readily see the difference between co-dependent behavior and behavior that occurs in response to the stress of everyday life.

Stage One: Dependent Bonding

This stage is pretty much universal. We all go through an early period of attachment to a person in our lives — a parent, a relative, someone close who offers comfort and a sense of security.

With the co-dependent, the attachment may seem perfectly normal at first. The love and involvement may have a symbiotic quality — it may be reciprocal and mutually beneficial. However, co-dependent love and involvement becomes more intense and one-sided, and develops the characteristics seen as the stages of co-dependency progresses.

Stage Two: Fear

When one realizes that a dependency is developing — perhaps a one-sided dependency — one experiences a panicky feeling, a fear of loss and separation. Simultaneously, the co-dependent begins to realize that he/she has no ability to control the loved one.

The co-dependent then develops other fears — fear of abandonment, fear of loneliness, and fear of authenticity — the co-dependent becomes fearful of being a responsive person.

Stage Three: Emotional Paralysis

Fearful of losing the loved one, the co-dependent becomes emotionally frozen. "If I don't get angry, then Harry will love me and won't leave me, won't abandon me."

After a time of "stuffing feelings" and avoiding the pain of expression, emotional paralysis sets in. The co-dependent loses the ability to feel spontaneously. Joy and delight atrophy.

Stage Four: Behavioral Stuckness

Eventually, "stuckness" becomes the hallmark of the co-dependent. Feeling extremely vulnerable, the co-dependent person assumes fixed behavioral stances, protective defenses, repetitious, ritualistic patterns of behavior.

Features of stuckness appear in one who is disabled by chronic, mysterious illness. The workaholic and the compulsive gambler also display the kind of fixed behavioral stances, the ritualistic stuckness of the Stage Four co-dependent.

Other examples: The smoker. The glutton. The anorexic-bulimic. The compulsive shopper and clothes horse. And of course, the person who becomes addicted to alcohol or other drugs.

In Stage Four, the co-dependent loses the ability to be objective about his/her life, loses the ability to step back and see clearly what is happening — the stuckness, the self-destructive rituals, and the ever-present incapacitating fear.

INTERVENTION

Intervention with the co-dependent is difficult. But it becomes necessary. As difficult as it may be to intervene in the disease process of an alcoholic, it is often much easier than intervening with a co-dependent person.

Co-dependents, grown rigid and inflexible, have belief systems that are hard to penetrate. Co-dependents have habitually become controlling in relationships and have a great deal of difficulty in establishing intimacy.

It's hard for the co-dependent to surrender, hard for them

APPENDIX C

Surveys - Questionnaires

SURVEY FORM FOR THE CLASS

Help each student with the form and answering. Younger children can be asked the questions and then answers circled by teacher.

1. DO YOU WANT TO GO TO SCHOOL? YES NO
2. DO YOU LIVE WITH YOUR DADDY AND MOMMY? YES NO
   If not, with who?
3. THIS IS A HUG (DEMONSTRATE). DO YOU GET HUGS? YES NO
   Who gives you hugs?
4. THIS IS A KISS (DEMONSTRTE). DO YOU GET KISSES? YES NO
   Who gives you kisses?
5. DO YOU LOVE SOMEBODY? YES NO
   Who?
6. DO YOU LOVE YOURSELF? YES NO
7. DO YOU LIKE TO SING? YES NO
8. DO YOU LIKE MUSIC? YES NO
9. DO YOU LIKE TO DANCE? YES NO
10. DO YOU GO TO THE INDIAN DANCES? YES NO
11. DO YOU EVER SEE PEOPLE DRUNK, OR DRINKING BEER? YES NO
12. DOES YOUR DADDY OR MOMMY OR SOMEBODY YOU LOVE DRINK (BEER)? YES NO
13. CAN YOU GIVE ME A HUG? YES NO
    DOES THE CHILD GIVE A HUG? YES NO
14. DO YOU SPEAK APACHER OR ENGLISH MORE? Apache
    English
15. TRIBAL AFFLIATION OR RACE:

SURVEY FORM FOR PARENTS

Indian children have always been taught to run and face the east each morning. Indian Ways can teach the children to do well in school, as earning your feather.

Please Circl Your Answers

1. DOES YOUR CHILD RUN OR WALK AS A WAY TO THINK? YES NO
2. WOULD YOU LIKE YOUR CHILD TO LEARN TO THINK OF HOW HE FEELS INSIDE HIS MIND AND HEART? YES NO
3. DO YOU LOVE YOUR CHILDREN? YES NO
4. DO YOU GIVE AFFECTION TO YOUR CHILDREN? YES NO
(Hug, kiss, handshake, touch, compliments, say "I love you")
5. DO YOU REWARD YOUR CHILD WITH GIFTS OR OTHER THINGS WHEN THEY DO SOMETHING GOOD? YES NO
6. DO YOU WANT YOUR CHILD TO GO TO SCHOOL AND GRADUATE? YES NO
7. DO YOU WANT YOUR CHILD TO GO TO COLLEGE? YES NO
8. DO YOU WANT YOUR CHILD TO BE HAPPY AND TO LOVE HIMSELF? YES NO
9. DO YOU WANT YOUR CHILD TO LEARN TO TALK AND SPEAK UP FOR HIS OPINIONS AND FEELINGS? YES NO
10. DO YOU WANT YOUR CHILD TO DEVELOP A TALENT? YES NO
11. DO YOU WANT YOUR CHILD TO GIVE YOU LOVE_AFFECTION? YES NO
12. IS A FAMILY MEMBER, RELATIVE, OR FRIEND OF THE CHILD USING ALCOHOL OR DRUGS? YES NO
13. DO YOU THINK THERE IS MORE ALCOHOL ABUSE ON THE RESERVATION? YES NO
14. DO YOU WANT YOUR CHILD TO ABSTAIN (STAY AWAY) FROM ALCOHOL/DRUG USE? YES NO
15. DO YOU THINK YOUR CHILD MAY USE ALCOHOL/DRUGS SOMEDAY? YES NO
16. DO YOU FEEL YOUR CHILD LVOES YOU? YES NO
17. HOW DOES YOUR CHILD SHOW YOU THAT HE LOVES YOU? YES NO

SURVEY FORM FOR YOUTH

WHAT IS YOUR RELATIONSHIP WOTH YOURSELF, PARENTS, AND FAMILY?

Please Circle Answer

1. DO YOU LIKE SCHOOL? YES NO
2. DO YOU WANT TO GRADUATE (HIGH SCHOOL)? YES NO
3. DO YOU WANT TO GO TO COLLEGE? YES NO
4. DO YOU SHOW AFFECTION TO YOUR FAMILY? YES NO
   HOW?
   Hug Kiss Handshake Compliments Say-"I love you"
5. DO YOUR PARENTS SHOW AFFECTION TO YOU? YES NO
   HOW?
   Hug Kiss Handshake Compliments Touch "I love you"
6. DO YOU WANT TO HAVE A TALENT? YES NO
   ex. read, write, sing, art, dance, traditional, modern)
7. DO YOU LIKE MUSIC AND DANCE? YES NO
8. DO YOU LOVE YOURSELF? YES NO
9. DO YOU HAVE A GOOD FEELING ABOUT HOW MUCH YOU ARE WORTH? YES NO
   NEVER THOUGHT OF IT
10. CNA YOU TALK IN A GOOD WAY TO EXPRESS YOUR OPINIONS AND FEELINGS? YES NO
11. DO YOU LOVE YOUR FAMILY? YES NO
12. WHAT DO YOU LIKE ABOUT YOURSELF?
13. HOW DO YOU FEEL ABOUT YOUR FAMILY?
14. IS A FAMILY MEMBER, FRIEND, OR A RELATIVE USING ALCOHOL?
    YES NO
15. DO YOU USE ALCOHOL/DRUGS? YES NO
16. IS ALCOHOL PRESENT ON THE RESERVATION? YES NO
17. DO YOU THINK YOU WILL EVER WANT TO DRINK OR TAKE DRUGS? YES NO

LOVE BUG SURVEY

The year is going by quickly and your child has showed great improvements. Could you please answer these questions and return with your child. If you would like to learn more about the Love Bug please come in and see me.

Please Circle Your Answer

1. HAS YOUR CHILD SAID "LOVE BUG" AT HOME? YES NO
2. HAS YOUR CHILD GIVEN YOU A "LOVE BUG"? YES NO
   (HUG, TOUCH, SAY "I LOVE YOU")
3. HAS YOUR CHILD CALLED YOU OR YOUR SPOUSE "HONEY BUNNY"? YES NO
4. DOES YOUR CHILD GIVE LOVE BUGS TO OTHER FAMILY MEMBERS? YES NO
5. DO YOU LIKE LOVE BUGS? YES NO
6. DO YOU THINK MORE PEOPLE ON THE RESERVATION ARE DRINKING ALCOHOL? YES NO
7. ANY COMMENTS?

THANK YOU!

APPENDIX D

Results

CLASS OBSERVATION

1 - Para-alcoholic Behaviors Observed

2 - Love Bugs Used in Class

3 - First Hug by student

4 - Record feelings

5 - Love Bug goes home

6 - Families talk about alcoholic problems

7 - Teacher Hugs child and it is accepted

R - Referrals to a Social Worker

Hoot - is charted when the students use it for the right purpose

* - more information

√ - if child understands the classroom rules

Charting:

Monthly amount

Numbers:	The number of times the child exhibits para-alcoholic behaviors daily (consistent)
1	0-3 times daily
5	4-7 " "
10	8-11 " "
15	12-17 " "
20	18 or more

	Para-Alcoholic Behaviors 1		Love Bugs 2				First Hug by child 3	Record Feelings 4	Love Bug Goes Home 5	Families talk about alc. 6	Teacher Hugs child - is ok 7	R	Hoot
	Sept.	Jan	S	O	N	D							
✓ 1.	15	5	0	1	5	10	* Dec	Dec.	Dec	Jan	Nov - alot!	R	Oct
✓ 2.	5	1	0	1	1	5	Dec	Nov.	Dec	Dec	Nov - quick		Oct
✓ 3.	10	1	0	1	1	5*	Dec	Dec	Feb	March	Nov - quick	R	Oct
✓ 4.	10	1	0	1	1	5	Dec	Dec	Feb	Feb	Nov - shyly		Oct
✓ 5.	5	1	0	1	5	10	Dec	Nov	Nov	Nov	Nov - laugh		Oct
✓ 6.	5	1	0	1	5	10	Dec	Nov	Nov	Nov	Nov - laugh		Oct
✓ 7.	10	1	0	1	1	5*	Dec	Feb	Feb	April	Nov - shyly		Oct
✓ 8.	10	5	0	1	1	5*	April	Dec	March	Feb.	Nov - quick		Oct
✓ 9.	5	1	0	1	1	5	Dec	Dec	Jan	May	Nov - stiff		Oct
✓ 10.	5	1	0	1	5	10	Dec	Nov	Jan	Dec	Nov - ok		Oct
✓ 11.	5	1	0	1	5	10	Dec	Dec	Jan	Nov	Nov - ok		Oct
✓ 12.	5	5	0	1	1	5	Dec	Dec	Jan	Dec	Nov - quick		Oct
✓ 13	15	10	0	1	1	5	April	Feb.	Feb	Jan	Nov - stiff - fast	R	Oct
✓ 14.	5	1	0	1	1	1*	May	April	Jan	Dec	Nov - shyly		Oct
✓ 15.	5	1	0	1	5	10	Dec.	Oct.	Jan	Jan	Nov - alot!		Oct
✓ 16.	5	1	0	1	5	10	Dec	Oct.	Jan	Dec	Nov - ok		Oct
17.	20	15	0	1	1	1	April	May	Jan	Nov	Nov - quick - bites	R	Oct
✓ 18.	5	1	0	1	5	10	Dec	Dec	Jan	Jan	Nov - ok		Oct
✓ 19.	10	1	0	1	1	5	Dec	Dec	Jan	Jan	Nov - quick	R	Oct
✓ 20.	5	1	0	1	1	5	Dec	Dec	Dec	Jan	Nov - ok		Oct
↑ students	Oct. Same 35 less Nov. Same 5 less Dec. Varying		* shy ✓ - understand classroom rules								* they all want a hug, even if it is quick - hugs R often		

EVALUATION FORM

Date:

Community Name:

Community Position:

Knowledge of Research Material:

Recommendations:

Comments:

Rate: Poor Fair Good Very Good Excellent

Address:

City: State: Zip:

Phone: ( )

Target Population: (circle as many as appropriate)

Parent Single Parent Woman Man

Age over 65 Youth Tribal Employee

Government Employee Other, Specify:_______

ADDITIONAL INFORMATION OR COMMENTS:

EVALUATION FORM

PLEASE ANSWER.

1. Does the program reach the target population for which it was designed?

2. Do you feel para-alcoholic consequences are seen on the reservation?
3. Is the content presented clearly?
4. Can the user implement the program without training? Parts of it?

5. Has the author considered time and costs as a factor negative or positive?

6. Is the writing style clear and orderly?

7. Do you think the Love Bug demonstrates to be worthwhile?

8. Can the Love Bug Model be useful to the Indian children?

9. Is bringing love back tothe classroom, by way of the Love Bug Model, tasteful?

10. Do Indian children need to develop self-love?

11. Do you feel the Love Bug germ can pass on to the family?

12. In your opinion, do you feel the author understands the Indian community?

13. Will the study guide be useful to teachers and educators of Indian children?

14. Indian express love in many ways, as tradition shows-by dance, song, gifts-but would learning to talk openly and expressing self-love, and love to others be worthwhile for Indian students in this era of time?

15. Will it make a child white or just more loving, if he learns to give Love Bugs to his family and people, by way of hugs, compliments, self-love, and talking more?

16. Please make any more comments or ask questions.

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